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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Church and Peace

THE next forward step in human progress is the abolition of war, the classifying of it with witchcraft, duelling, and stake-burning. War is a barbarism, a survival of the days when might made right. It is glorified by all magnificent rewards, the praise of poets, the theme of orators, the blessings of the Church, and perpetuated by the fundamental fallacy that the sword is mightier than the pen.

In our day we have scientific warfare, but grisly warfare for all that—the brain of Edison, as it were, in the skull of a savage. The Krupp gun shows the development of the race intellectually, the steady advance from the club to the aeroplane with its deadly bombs, while the fighting spirit remains what it was when the hairy man cracked his neighbor's skull like an egg shell with a stone. So far as fighting is concerned, the race has changed its spots but not its spirit.

To end war an end must be made of all that contributes to war. There must be an ending of the war-makers, the war-traders, the inventors and manufacturers of deadly weapons, and of the panic-mongers who lie awake at night to feast their belligerent eyes on ghosts that rise at the bidding of their fears. To such men every star is Mars and every planet Jupiter. Their nights are filled with spectacles of international terror, and at the dawn they are alert to sound the alarms which interested ears are only too eager to hear. One year the menace is Japan, the next it is Germany, and the next it is likely to be Terra del Fuego.

The hope of the bellumists is to convert such scarecrows into battleships. To be ready for attacks that might (?) come is the burden of their threnody. But why a nation should spend millions for implements of death to destroy spooks has never been made clear.

* * *

The militarist should be proud of himself. He can rejoice that he has not run in vain, neither labored in vain. He has been a huge success. He has laid plans for an "adequate" army and navy with such skill—and neither is adequate until it is larger than that of any other nation—that at his bidding the national treasury has poured out its gold like water.

Despite the fact that this country has not an enemy anywhere, the agitation for further increase of armaments has gone on and on, and one is compelled to wonder whether there can be an end. We can only hope that the success of the militarist will result in his undoing, that he has done so well that the enormous burdens which follow will wake us up to the folly of spending money to fortify a country with guns against imaginary fears—to say nothing of the folly of perpetuating the fighting spirit in a civilized age.

There is no question now before this country that should interest the Church like the proposal to increase our military establishments. That increase means the inbreeding of the fighting spirit in schools and colleges, the doctrine of the success of might not right, the denial of the teaching of Jesus. It means practical atheism, the subordination of intellectual pursuits to the vocation of the fighter, the destruction of holy ideals in the state, and finally the overthrow of Christianity itself.

Armaments mean war, and war is hell. The Church that does not see the connection between the two must be a worshiper of Mars and not of the meek and lowly Nazarene. Many ministers unite to have a prize fight in a city stopped, but are apologetic when it comes to prize fights between nations. They are deceived by the talk about the defenses of the nation and our "unpreparedness," when no reason in the world can be given for further defenses.

As well might a company of physicians throw any community into a panic by predicting an invasion of the cholera next year, and when asked for the ground of their alarms reply, "It might come." Might! So might a landslide of witches. If we yield to this talk of imaginary fears every man might as well arm himself to the teeth every time he walks the streets of his village, lest a burglar demand his money or his life. The puzzle is as great to find the village burglar as to find the international burglar. The latter has a high old time ea-

vorting in the undisputed spaces of some arid imagination.

What folly for the Church to pray for peace while holding aloof from agitations that foster war!

What folly to pray "Give peace in our time O Lord," while accepting the dictum that in time of peace we should prepare for war!

What folly to sing again the angel's song of peace on earth, and allow without protest a group of men whose living and fame depend on wars and rumors of wars to goad the nations to cut each other's throats!

What folly to exalt the mercy of God and then hold indifferently aloof from policies that make God seem like an unheeding Moloch!

What folly to hold that God is on the side of the heaviest guns and then to preach that right is right as God is God! Guns settle the question of the strongest and of victory, but they never settle questions of right.

* * *

The guns that we buy today may blast a nation that the Church hopes to save tomorrow. The defenses of a nation are not armaments, but righteousness, justice and truth, let the sabrerattlers say what they will to the contrary.

But we will be told that we are beating the air, that no men in their sober senses and no nation believes in war; that all that the present agitation means is an increase of the defenses, the police force, of the nation, so as to insure against attack. But if the Great War has not taught us the folly of preserving the peace by piling up colossal armaments—for these arguments of defense and insurance we borrowed from Europe—we must remain invincible in our unteachableness.

Let us hear Mr. Bryan's story:

Suppose there was a large lake, and suppose there were a dozen land owners, with their lands bordering on the lake, living peaceably together without trouble or signs of trouble. A man who builds ships goes to one of them and says: "You are very foolish; you are living here with no protection whatever. Don't you know that any of these men around you might build a battleship and come here, and you are absolutely defenseless? Now let me build a ship for you and you will get ahead of them." Suppose the man was foolish enough to take the advice. Just as soon as that ship was built, the shipbuilder would go to the next neighbor and say, "Why, don't you see that man over there has a battleship? What has he got it for? Do you suppose he is building it for nothing? Have you any doubt he has designs on you? Where else can he use it except on this lake? You had better get ready. Now, I can build you two." And if this man is foolish he would build two. Then what an argument the shipbuilder would have when he got to the third man! "Why, there are two of them against you. They might combine, and you are absolutely defenseless." Now, with that argument he could go all 'round the lake, and after building ships for each one, he could go back to the first one and say, "You are out of date. Look at the improvements since you built. And then you have only one, and these other people have four or five or eight apiece. There is nothing for you to do but mortgage your land. Now you are in for it." This is the race of the world, my friends—this is the mad race of the world.

What can the Church do at such a time? It can proclaim again the teaching of Jesus. It can say without reservation or apology, "Blessed are the meek," even though the bellumist and those who judge success by force and numbers laugh at our simplicity.

If war is not atheism, what is it? If it does not set back all progress human and divine, what does? If it does not set Jesus Christ at naught with a mock sceptre in his hand and a crown of thorns upon his head, what could more effectively do it? If it does not laugh at the Church in its efforts to bring about human brotherhood, what does it do? It does give the enemies of Christ an occasion to blaspheme. It pays no attention to the cradle of innocence nor to the cathedral of Rheims. It glories in a welter of blood and ruin.

But we don't believe in war! Then let us cease making preparations for war and sowing the seeds of hate and suspicion among the nations. Let us cultivate the things that make for peace, and disseminate among the nations as among communities the principles of righteousness and justice and friendship.

E. B. B.

"Never Man So Spake"

A Thrilling and Searching Sermon.

BY BURRIS A. JENKINS.

NEVER man spake like this man! A strange answer for commissioned officers, sent forth to arrest a malefactor! If the chief of police of this city, or the sheriff of this county, should swear in a posse of deputies and send them out to arrest some criminal, and those deputies should come back and say, "No man ever talked like this man; we never heard any man speak like this man," we would all agree that it was a strange answer for commissioned officers of the law sent out to arrest a man.

No doubt these men had followed Jesus about for several days, listening to His words, trying to take him in his talk, to find ground upon which to witness against him. I can see them now as, on the outskirts of the crowd, their dark, Oriental eyes overhung by their dark, Oriental brows, they listen half listlessly to what Jesus is saying. Suddenly some such utterance as this strikes their ear, "I am the bread of life." "I am the water of life." "I am the Way and the Truth and the Life. No man cometh unto the Father but by me." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Their brows lift, their eyes open, they listen more intently; unconsciously they edge their way through the crowd, until by and by in the very front rank of his hearers, with eyes wide open and ears wide open and mouths wide open, they are hanging upon his utterances. Then the crowd breaks up. These men mechanically betake themselves back to the palace of the high priest, having forgotten their errand; and when at last they are confronted with the stern question, "Why have ye not brought him?" Why, they had not thought what answer to make, and they just blurt out the first word that comes to mind, "Never man spake like this man. We never heard anybody talk like this man." A strange answer, indeed, from commissioned officers sent out to arrest a blasphemer.

THE ARRESTERS ARRESTED.

But strange as this answer is, it is the same that ever has been made by all who, in the history of the world since the time of Jesus, have gone forth to arrest the progress of the Christ. Many a man in the strength of his mighty mind has said, "I will stop him; I will arrest him; I will put an end to this delusion of Christianity; give me time. When my book is written, when my system is complete, when my word is spoken and my work is done, then no longer will men listen to this Jesus." But after the work has been accomplished, after the life has been given to the purpose, after the book is written, and the word spoken, these men, all of them without exception, have come back saying, "Never man spake like this man."

There was Strauss in Germany who wrote his *Leben Jesu*, the Life of Jesus, to prove that the Master was a myth, an idea, an ideal, beautiful but legendary.—Strauss closes his volume with a tribute of the highest respect to the very conception of such a life as that of Christ. When he yields the idea, he yields all; for the man capable of the idea, the ideal of a life like Jesus must have been the Christ himself, for no other could have conceived it. Over in France, Renan, with his *Vie de Jesu*, his Life of Jesus, beautiful, poetical, beyond compare, pay-



Rev. Burris A. Jenkins, pastor of Linwood Boulevard Christian Church, Kansas City, Mo.

ing high tribute to the esthetic attractiveness of the great teacher, the "Charming Rabbi," closes his volume with these words: "Whatever miracle the future may bring forth, Jesus of Nazareth will never be surpassed." And John Stuart Mill, over in England,—much the same type of mind as those two to whom I have referred,—has somewhere declared that humanity has made no mistake in pitching upon Jesus of Nazareth as the acme of mankind. Those are great men speaking,—men whose minds command respect and whose work has been epoch-making in the world. Every one of them comes back with the same answer as these officers, "Never man spake like this man." Whatever else they may say, this is the universal verdict of truly great men who have examined the life of Jesus.

CAN WE STILL BE CHRISTIANS?

Now a yet more modern voice comes, and Rudolph Eucken, writing in the last two or three years upon the subject "Can We Still Be Christians," declares that it is a startling fact that the scholarly minds, the great minds amongst men in all Christian history, striving to get along on other than Christian ground, to exist without it, have almost without exception been compelled to say it is essential, we cannot live without it.

Now, what was there about the teaching of Jesus that thus lays hold upon the minds of men, so that when once they have heard it they never can forget it? What is there about his words that, like grappling hooks, fasten in the mind and never can be shaken out? It is not that he was a great literary artist, though he was; it is not ornamentation and the decoration of his speech; for there was with him no striving after effect, no "sewing on of purple patches," no "painting in of cypress-trees," as Horace puts it, in his canvas. He was a plain, blunt man that simply spoke right on; in words of wondrous beauty, to be sure, whose literary and poetical value has rarely been equaled, and never surpassed by any great teacher of ethical truth; but the secret lies not in literary charm.

Neither was it any striving after origi-

inality, after the new and the strange and the unusual. In this age of ours a man must have a very unusual message if he is to catch the public ear. Something original that nobody else has ever spoken, something Bernard Shawesque is necessary to catch the attention and reach the ears of men. We will not read this morning's paper; we must have this evening's paper; and not the three o'clock edition or the four o'clock edition or the five o'clock edition, but the extra, hot from the press and still damp with the printer's ink. And the novels that we read, they must be fearfully and wonderfully made if they do not pall upon the taste of this spoiled age. We need not think we have a monopoly of the desire for the new, the strange, the unusual. When Jesus came there were men who gathered together for nothing else but to hear or tell some new and strange thing. Now, Jesus does not pander to this taste for the abnormal and the new. He does not hesitate to take old truths and recoin them and use them over again for the good of men. He does not hesitate to borrow from the Prophets, from Moses, from the Pentateuch.

CONFUCIUS AND THE GOLDEN RULE.

Confucius spoke the Golden Rule five centuries before Jesus uttered it. Confucius said, "Do not unto others what ye would not that others should do unto you." Jesus turned it about and made it positive and said, "Do unto others as you would that others should do unto you." You say there is no difference between the two;—one is simply negative and the other is positive. Yes, but that is all the difference in the world—the difference between the negative Orient under its banyan tree and within its age-old walls, and the positive, active Occident—the difference between the East and the West. So with Jesus, truth, wherever he finds it, becomes grist for his mill, becomes ore for his mint. He takes it and stamps it with his own inimitable coinage and sends it out current legal tender in the world.

It is the truth and the character of the truth that he uttered, it is the fact that he spake as man never spake before and has never spoken since, it is this that makes him all-powerful in the minds of men so that whether they will or no, whenever they come into the presence of his teaching they bow and must bow, they cannot forget, they cannot let go of it when once they have heard his message.

JESUS' MANY-SIDED TEACHING.

It would be manifestly impossible in the few short minutes at our command to make anything like an adequate resume of the teaching of Jesus; so various is it, so widely applicable to the life of men, it is like a many-peaked mountain range. But it is possible to glance over the great snow-crowned summits of the group, even as it is possible to look over the Alps and see the Jungfrau, the Matterhorn and Mont Blanc. At a moment's glance two or three of the most valuable of his utterances capture attention, which have become an everlasting and invaluable heritage of mankind.

Let us select three of these, three that have to do with the relations existing among the only three beings that we know anything about in the world: God,

myself, and my fellow man. I know that God is. There have been, of course, those who have denied His existence, but they are few. The great multitude of men and women from the beginning of man's conscious life have known that God is. Only the fool hath said in his heart, There is no God. The great philosophers and teachers, scholars of all human history have recognized the existence of God; and it is idle to try to prove that God is. You do not need to prove what men already believe. Then I know that I am.

CERTAIN OF OUR EXISTENCE.

There are some philosophers who have tried to teach us that we could not be certain of our own individual existence. But you never can convince a man that he himself is not an entity. Descartes, it is, the father of modern philosophy, who bases his whole system on, "I think, I doubt, therefore I am." Then I am conscious of the existence of my neighbor. There have been philosophers and whole nations at times who have tried to convince the world that we could not be certain of anything outside of ourselves, that the world was a delusion. The Hindu philosophy is founded upon that conception. But you cannot convince me that my neighbor does not exist. I think, therefore I am, and I communicate my thought to him and he grasps it and gives me his thought back from himself; so he thinks, therefore he is. So then, those three beings exist: God, myself and my neighbor.

The relations existing among them, that is the all-important thing in life. And what are those relations existing between God and myself, between myself and my neighbor, and between man and God? Those are the questions which strike to the very root of man's life. And the answer to those questions is the answer for which man has been craving through all the millenniums of his existence.

MEN PERPLEXED ABOUT GOD.

When Jesus came he found men perplexed with regard to the relation of God to man. They knew that there was a God, but they did not know what kin He was to man. They looked out upon the world of nature and the world of history round about them, the only book that most of was to man. They looked out upon the world of nature and the world of history round them, the only book that most of them could read, to which they had access, to guide them and lead them, and they saw two kinds of gods, or God, in the world: good gods and evil gods, beneficent gods and destructive gods. In the spring of the year they saw the trees and shrubs and fields bringing forth bud and blossom and ultimately fruit, to bless and feed the world, and they said, "Here is a good God, a kindly God that brings these gifts to men." Then they saw the mildew, or the blight, or the storm, or the untimely frost cut down and blast and blacken that leafage and that fruitage, and they said, "Here is an evil, a destroying God in the world."

And they could not understand.

They looked out over the sea, that beautiful blue Mediterranean that was the ocean of the time, and they saw it smooth and wind-swept, bearing the ships on to their desired haven with their riches, blessing and benefiting mankind; and they said, "Here are the footsteps of the good God." Then they saw that same sea tossing mountain high, dashing ships to the bottom, and they said, "Here is an evil, a destroying God that is work-

ing against that good and kindly God," and they were perplexed. They saw the mountains bringing forth gold, and silver and precious stones to adorn and to enrich humanity; and then they saw those same mountains belching forth fire and smoke and lava and burying whole cities. They said, "Here is a warfare going on between a beneficent or good God and a destructive or evil God." Job cries, "When I look before me I cannot find Him, and when I look behind I do not perceive Him." The psalmist who wrote that ninetieth Psalm, standing as close to God as undoubtedly the singer of such a song did stand, cries out in a pathetic perplexity, the two strains of which are woven together from beginning to end:

THE PSALMIST'S PERPLEXITY.

"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God,"—the good, the kindly, the beneficent God. "Thou turnest man to destruction;" there is the evil god—"And sayest, return, ye children of men. For a thousand years in Thy sight are as but yesterday when it is past, and as a watch in the night;" the good God, the giver of life. "Thou carriest them away as with a flood;" the evil God that destroys. "They are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up;"—the good, the creative God. "In the evening it is cut down, and withereth, for we are consumed by Thine anger and by thy wrath are we troubled;"—the destroyer. He was seeking in the darkness, if haply he might find Him, and yet not understanding Him; it was a tragedy, to know that God was and yet not to know what kin He was to man.

Now, what does Jesus say? Jesus says, "Our Father Who art in heaven;" "I go unto my Father and to your Father, to my God and to your God;" "Our Father Who art in heaven." Never man spake like that;—such calm certitude. The Hindu yonder in the jungles years before had sung about Deus Pater, the Father God. The Greek poet had written of Zeus Pater, the Father God, the same name. The Romans had talked of Jupiter, the Father God, the same name;—and yet of what unspeakable crimes did they make this so-called Father of men guilty! They had no conception of a Father in heaven Who was a real Father to the race. It remained for Jesus Christ of Nazareth to teach us, so that we can never forget it up to this hour, the true kinship of God to man. Today, the little child by his bed, or by his mother's knee, and the strong man battling with the waves of life, all say, "Our Father Who art in heaven." The words are household words now, and on occasion are in everybody's mouth.

WHAT FATHERHOOD MEANS.

But, after all, how many of us have grasped firmly and profoundly the love of God as a Father of man? A gentleman who had two beautiful little children once said to me, "When those children were very young, I would not dare reach up my hands at the second story window of my home with an invitation to them to come. They would leap right down to me in an instant." That is fatherhood. That is the loving trust that a child feels for a normal, sincere and loving father. We speak of the love of motherhood and the beauty of it, and it is

the most beautiful thing in the world; but there is a father's love as well; a willingness to give and be given, to spend and be spent for the sake of the offspring, a willingness to stand at the threshold, if need be, and die in the guardianship of them. That is what fatherhood means. Do you suppose if we believed, you and I, profoundly in the fatherhood of God, that there would be any one of us staying away from Him in the brightness and the glory and the blessing of this beautiful Lord's Day morning? Nothing on earth could keep us from Him if once we grasped the profundity of this message of Christ.

Again, when Jesus came he found men perplexed with regard to the relation existing between man and his fellow man. He found that in that day to be a Roman was greater than to be a king, and to be anything else than a Roman was to be a foreigner, an enemy. The names for the two words were synonymous in Latin, and in many another language besides. He found that to be a Greek was to be one of the cultivated, one of the refined, one of the teachers, leaders of men; to be anything else than a Greek was to be a barbarian, bearded and savage. He found that to be a Jew was to be one of God's own chosen people; but to be anything else than a Jew was to be a gentile, with an accent and a sneer upon the first syllable. So it was every nation for itself and the devil take the hindmost—just as it is today. It was each nation armed cap-a-pie against every other nation, and Ishmaels all—just as it is today.

WHO IS NEIGHBOR?

Now, what did Jesus say? He said a certain man went down to Jericho and fell among thieves that beat him and stripped him and left him by the roadside half dead. Then there came by a priest and there came by a Levite, men sworn under solemn oaths to be of service and benefit to every Israelite with whom they came in touch. These men, seeing their bloody fellow countryman lying there on the road, gathered their skirts about them, for they were perhaps on their way to the temple to worship, and if they had soiled themselves with blood they would have been ceremonially unclean and, forsooth, unable to enter the church of God and offer worship to the Almighty Father. Then there passed by a Samaritan. And if there was anybody that a Jew hated with all his soul it was a Samaritan; and if there was anybody a Samaritan loathed from the bottom of his heart it was a Jew. Yet this man it is, of all others, who gets down off his beast and binds up the wounds of the man, pouring in oil and wine, and takes him to the inn and pays for his reckoning for days. "Which of them," says Jesus, "is related to the man that fell among the thieves?" They said— they were forced to say—"I suppose it was he that showed mercy upon him." They could not use the word Samaritan. Then said Jesus, "Go ye and do likewise." You are neighbors all; you are brothers all; there are no boundary lines between peoples and kindreds and tongues and tribes; there are no narrow friths that cause nations to abhor each other in the teachings of Jesus Christ; for the brotherhood of man is universal in its scope. That is the message concerning the relationship of myself to my fellow man.

WAR AND JESUS' TEACHING.

Do we believe that? Two thousand years after it was spoken, ask Europe if it believes. Ask Germany and Austria,

England, France and Russia, ask Belgium if it believes. "Well," comes the reply, "we believe it in America, anyhow." Winston Churchill said if we believed it, it would be nitroglycerine in modern society; it would blow the whole fabric to pieces and change it and turn it upside down. Brotherhood! We have but little conception of brotherhood. We get together in our churches and it is Brother this and Brother that, but if we address a member of a neighboring denomination, not our own particular little section of the great church of Christ, it is Mr. this and Mrs. that. Now, I have no objection to anybody brothering me. I brother a good many men myself; but I do object to the line being drawn so closely. I want to call a man in this church my brother and I want to call other Protestants, the Catholics, all of them my brothers. Otherwise I have not caught the conception that Jesus meant I should catch.

DO WE BELIEVE IN BROTHERHOOD?

We go into our lodges, we clasp hands and give the grip, and it is Brother this and Brother that. But we go outside into the market places and on the stock exchanges and it is Greek meets Greek, diamond cut diamond; we overreach each other in a horse trade or lumber deal, or perhaps I would better say a motor car transaction or a lumber deal. At least such is the case in the lodge to which I belong. How about yours?

Do you suppose if we believed in the brotherhood of man, that there would be any armies facing each other across the French boundary line this quiet, peaceful Sunday morning? Do you suppose if we believed in the brotherhood of man there would be any necessity of our nation's increasing its armament this year of Christ 1915? Do you suppose if we believed in the brotherhood of man there would be any little ragged newsboys sleeping this winter in old ash barrels and rusty boilers and over the gratings of the printing press engines for a little warmth? You say that is an overdrawn picture, there are no boys in such condition in the United States? You can see, any midwinter night when the snow is falling, here on your Walnut street; you can see, on the Bowery and Broadway and Fifth avenue, little fellows with skin showing through their torn pants, almost barefoot, selling their belated news, while the snow comes down, at eleven and twelve o'clock at night.

BROTHERHOOD AND SWEATSHOPS.

There would be no such thing as a newspaper boy in all America if we believed

in the brotherhood of man;—unemployed men would be selling the news as they do on the other side of the water; and the boys, every one of them, would be in school under a compulsory education act that compels,—if we believed in the brotherhood of man. Do you suppose if we believed in the brotherhood of man that there would be any sweatshops in our great cities under the management of Christian business men—any great mills that served as prison-houses and slave-grounds for little children? Do you suppose there would be any army of employes ground under the heel of greed and piracy,—if we believed in the brotherhood of man? Do you suppose if we thoroughly believed in the brotherhood of man, there would be any dark corner of any dark continent unenlightened by the message of the gospel of Jesus this year of grace 1915, twenty centuries after the glad news was uttered?

"THE WAY BACK TO GOD."

If we believed in the brotherhood of man we could not go fast enough to tell it to the uttermost parts of the earth. If we believed in the brotherhood of man, would there be in any part of our cities no churches, while the churches move out into the wealthy and the fashionable and the comfortable sections of the city? If we believed it—but it is too great for us! It will take us another nineteen centuries, perhaps, to achieve it, to enter into the A B C's of this great doctrine, to enter even into the vestibule of the greatest thing in the world, which is love.

Once more, when Jesus came he found men perplexed with regard to the tie that should bind them back again to God. He found them troubled with the world-old consciousness of their separation from their God. Instinctively they felt somehow that they ought to be in touch with Him, that they ought to be at one with Him, but they felt between Him and them a veil hanging, the veil of sin. They saw between Him and them a great, yawning gulf, the gulf of sin. And this consciousness of separation between Him and them was the keenest consciousness that they had in all their lives.

What did Jesus say to them? Said he, "I am the Way and the Truth and the Life. No man cometh unto the Father but by me. If ye had known me ye should have known my Father also." Never man spake like this man. Other men had said, not "I am the way back to God;" but they had said, "If you will listen to me, if you will follow my teachings, if you will walk with me in

the porches or the groves, if you will adopt my system, if you will learn my philosophy, after twenty, thirty or forty years of study, I think perhaps I can show you the way of life." But here was a man who did not say "I will teach you, listen to my words," but who said, "Follow me. I am the Way and the Truth and the Life."

"THE MESSAGE OF OUR MASTER."

I suppose there is in this city, certainly in the country somewhere round about, an old homestead that was a little quieter last night than it ought to have been; there is a vacant chair in front of the fireplace, and a vacant chair at the table; there is a room upstairs quiet, echoing to no footfalls, unoccupied through the night; there is in that room, no doubt, an old walnut bedstead, an old marble-topped wash-stand and bureau; there is the counterpane kept smooth and clean and uncrumpled by a mother's tender, gentle hands. And down in front of that fireplace last night was an old father whose heart was empty, yearning, void and breaking; while out yonder across the Father of Waters, across the prairies, in the mountains, in the lumber camp, in the great city was a young boy who said, "I will not go back home. My father does not love me any more and I do not love him any more and I will not go back home." Now, if somebody could go to that boy with the truth, could say to him, "Your old father does love you; your father's heart is breaking for you; now come back home; I will take you home; I will lead you to your father; I will be the way home for you to your father's house!" Now, what is that but the story of the lost or prodigal son, the message of our Master? Nobody else ever talked like that; nobody ever struck that chord in human nature; and it has wended its way to the hearts of men more than any story that ever was told. Why? Because it is so true to the universal experiences of men. Because we know that you and I are that lost son out on the desert, in the purlieus and slums of the city, refusing to go back home.

FATHERHOOD AND BROTHERHOOD.

There is the word of life—to whom else can we go? Shall we not heed that message of Jesus who solved for us the problems of existence and completed the great triangle of relations—the Fatherhood of God to man, the brotherhood of man to his fellow man, and Jesus Christ the atoning power that leads us back home again to the Father's house?

On Being Neutral

A Series of Reflections for the Times.

BY GERALD STANLEY LEE.

IF BEING a neutral means being neuter—if it means maintaining a strict unexceptionable nothingness when I am reading the war news—if it means putting one's soul, ice cold, into a conversational thermos bottle, and not showing any warmth or having any strong gusts of feeling at all—then I am through trying to be a neutral. If such be neutrality, neutrality is insipid, stupid, and a little mean.

What I have been trying for is something very different; and it has grown on me—this sense of what neutrality really is—the more I have tried to get near to it. Neutrality in a fight is the most interesting, absorbing, and glorious

feat a man can undertake. The spectacle of a great nation maintaining, in the face of the world today, a true neutrality, is as impressive a display of power as the burning of a city.

THREE TYPES OF NEUTRALS.

In the first place, only a man of deep passions, of rich, powerful, intelligent sympathies and desires, has the equipment to be a neutral, or the driving power to put through such a huge spiritual engineering feat as seeing all sides—sympathizing and understanding, mastering and ruling all sides, shaping them and moulding them and welding them into the Future, like a god.

There are three men or types of men in history who have had the heat and the light and the driving power in them to be neutrals. The scientist, the great scientist, has a passion for burning down through his own prejudices to the truth, whatever it costs or however it hurts. The great inventor has a passion for relentlessly pursuing all knowledge, blending opposite ideas and obdurate contradictions, taking things that won't go together and putting them into the electric furnace of his mind until they do. Then there is the poet, who, whether he is a man of action or a man of thought, relentlessly loves humanity and will not give up, who will not be satisfied with

nothing less than possessing, understanding, and loving all people in his heart.

These men are neutrals. When we know one of these men or read the life of one of them, we know what being a neutral is like.

But having decided what being a neutral is like, how can a person be one?

When the war broke out I was sitting at table in a summer resort with a German woman who had lived only a year in this country and whose husband (a professor in one of our great universities) had gone down to New York on the first train, to get away to the fight. Everybody at every other table in the dining-room was against Germany. We were all neutral at our table. It was not hard to be neutral at our table.

THINKING IN TERMS OF PEOPLE.

Of course we are familiar with the abstract principle that nearly everybody would do what everybody else does, if he came to the point of doing it, as naturally and as unconsciously and as implac-

ably as most people who do things come to the point of doing them.

It is easier to think and to come to one's principles like a neutral if one does one's thinking in terms of people. A fellow human being who will dramatize our principle for us—make the principle breathe and smile, give to it the tears that belong with it, surround it with the death that belongs to it, with little children, with sons, with dead brothers, with the memories of heroic fathers—helps one in being neutral.

The best arrangement I know of in the present war would be for people to sit at tables and break bread with all nations.

THINKING AHEAD OF OTHERS.

Another convenience for being a neutral, besides thinking in the terms of people, is thinking in the terms of the future. Neutrality, instead of being a stupid equilibrium of sympathies or a state of indifference, really works out in the end into a passionate foreseeing of

what is going to happen, and sympathizing with people for the way they are going to feel. Neutrality may be said to be taking sides in people with what they are going to be. We put ourselves where we see what they really want. We want for them what they want, a little faster than they themselves do. Neutrality works out, in the last analysis, into prophecy—into seeing ahead for people to where their roads come together. The interests of fighters are all bound to converge into peace the moment the people calm down to a shrewd, quiet guessing on what they really want and where they are really going.

To be a neutral a man goes on ahead a little. He gets to the fork of the roads first. It seems to be our patriotism here in America just now to get to the fork of the roads first. The President is asking it of every American man every day—asking him to move on. Every American is expected to be just now all by himself, as well as he can, a kind of small Hague tribunal in advance.

"Safety First"

BY HENRY W. HUNTER.

When we read of the annual toll that the American nation pays to carelessness it is no wonder that means are being taken to get them to think before they act. It is said that the accidents in the Pennsylvania coal fields are equal to the slain in the battle of Bull Run. Over 200,000 accidents are totalled in this country every year. Many of these people are disabled for life, many more are killed outright because some one failed to stop and think. The railroads of the country are striving by many means to impress upon their employees and patrons the great need of getting the safety habit. It was the writer's pleasure to attend quite recently



an illustrated lecture given by Mr. Isaiah Hale, Safety Commissioner of the A. T. & S. F. system. Mr. Hale gives his entire time to traveling about this great system and telling the men by word and picture that "it is better to be safe a thousand times than to be crippled once."

"SAFETY FIRST" PROMOTION BY AUTO.

Mr. Hale carries a full equipment of sides that are reproductions of snapshots taken with his camera, showing various careless and unsafe practices in railroad operations. Together with these he has a two reel motion picture entitled "Steve Hill's Awakening," which forcefully tells a story of a young railroad man who, through carelessness, got started wrong, but who learned before it was too late that it is better to be safe than sorry, and whose life-long service to the company was a great credit.

The A. T. & S. F. road has equipped for Mr. Hale a large auto with specially arranged wheels that can be used on their tracks. When he comes to a gang work-

ing on the road he stops for a while and gives them a talk. If there are Mexicans in the crowd he starts the talking machine which gives them the story in their own tongue.

Mr. Hale says things in a manner that you cannot forget. For instance: "Did you ever think of your mind as your personal engineer; of your head as the cab; of your eyes as the windows through which he sees things or should see them?" "Being crippled generally means changing your occupation; it renders you less likely for promotion; it reduces your earning capacity; it shortens your life; it changes every condition of your living; it interferes with the plans that you have made for educating your children; it means cheaper living; it means cutting off those pleasures which you and your family now enjoy."

The Sante Fe points with pride to a record of only sixty-six employees killed on their system of over 11,000 miles, during the year ending June 30, 1914, as compared with 105 last year.

Women and War

BY S. J. DUNCAN-CLARKE.

They have gone from the shop and field,
From city and fruitful plain,
The hammer and chisel are laid aside,
The sharp scythe rusts in the grain,
Peasant and artisan,
In the game of war mere pawns,
At the word of king no more than man
They march where red hell yawns.

In the door of a vine-clad cot,
On a hill that slopes to the sun,
On the curb of the street where its rays
beat hot
The same grim thing is done—
Beneath the brave, set lips,
Beneath hysterical cheers,
A woman's heart feels fear that grips
And drips her blood in tears.

Hapsburg and Romanoff
And the Hohenzollern throne,
What are these names but words that
soff
As they rob her of her own?
A child is clinked to her breast,
And a child is held by the hand;
One sleeps, the other cheers with zest—
They can not understand.

But before the woman's eyes
Is a vision ghastly red
Of flames that leap to smoke-hung skies,
And war-plowed fields of dead.
She can see—oh, poignant clear—
The form of one in the heap,
The man to her pain-racked heart most
near,
Shell-kissed to endless sleep.

His eyes at least are blind,
His ears are deaf to the strife,
But, Mother of God, for her and her kind
What is there left in life?
The music dies in the air,
The cheers are silenced, and then
They turn these women to face their care,
And cry to God for their men.

For there is the child at her breast,
And there is the child at her hand,
And the heart that breaks can find no rest
And they will not understand.
For life gives no release,
And tho' her heart be dead,
The cries of the children will not cease
If she fail to find them bread.

So, yon in the vine-clad cot,
On a hill that slopes to the sun,
She must toil lest the grapes in the vine-
yard rot
And young life be undone;
And here in the city, gray,
Where the sun beats hot on the street,
Her woman's wit must find a way
For little stumbling feet.

The day shall come when she
Will bow her head no more,
But facing her God with unbent knees
Will curse the crime called war.
And curse the men called kings
Who seek their shining goals
On a pathway paved with bleeding things
That once housed living souls.

O wombs refuse to bear,
O breasts refuse to nurse,
Until thy sons who toil shall dare
To end this age-long curse!
The world is sick of thrones,
And pride-mad monarchs' lust—
The day soon dawns when it disowns
All gilded human dust!



THE CHRISTIAN CENTURY

EDITORIAL

A LAYMAN MISSIONARY PROPHET.

AN EVENT of first rank significance in the organized life of the Disciples of Christ is the announcement that Mr. R. A. Doan, of Nelsonville, Ohio, is to be representatively connected with the Foreign Missionary Society upon his return from his prolonged tour of the mission fields.

The account of Mr. Doan's China experiences found on another page of *The Christian Century* indicates with what eager and humble but resourceful spirit he has entered upon this first-hand study of the mission situation. He will bring back to the churches the enlightened point of view of a clear-headed and ardent-souled layman, and from such a point of view a unique interpretation of the missionary task may be expected to be developed.

Mr. Doan has been famous through all the Christian denominations for the extraordinary success of his men's Bible class in Nelsonville, a class that numbers close to one thousand men, and exercises great moral power in the community. His business interest is centered in the brick-making industry. It is presumed that it is now his intention to consecrate the remainder of his life to carrying the missionary message, which his own heart has so well learned, to the hearts of the business men of our churches.

In such a program for his life, Mr. Doan no doubt has received suggestion and inspiration from Mr. George Innes, the Minneapolis banker and lumberman, who a few years since withdrew from active business and is now devoting himself to a wonderfully fruitful lay service among his own people, the United Presbyterians.

Mr. Doan's service promises to be equally fruitful in blessing the churches of the Disciples of Christ.

DISCIPLE MISSIONARY AS RED CROSS INTERPRETER.

RECENTLY a company of Red Cross physicians and nurses was sent from Japan to assist the British troops at the front in France. These young Japanese people were about twenty in number. They made the journey to Europe by way of the United States, and the group was photographed several times en route.

It is of interest to Disciples to know that the official interpreter provided by the Japanese government for these Red Cross helpers is Rev. Noataro Otsuka of Tokio, a Disciple minister in one of our mission churches there, a graduate of the University of Chicago, and well known to many of the Disciples in America. His abilities as an interpreter have been tested by more than one visitor to Japan who has had occasion to speak in our churches there. It is a rare honor thus conferred upon Mr. Otsuka, and his experiences at the front are sure to be intensely interesting.

It will be remembered that another of our missionaries, Rev. William Remfry Hunt of Chuchow, China, now at home in England on furlough, is with the Red Cross forces at the training camp.

CONVERTS OR PENITENTS.

EVANGELISTIC reports are puzzling even to the initiated. They usually convey very erroneous impressions. In the old evangelism there was little attempt by denominational churches to reduce results to definite numerical figures. Among Disciples the method of making a numerical report was easy and, in the main, dependable, because of their Scriptural notion that conversion was not complete until the candidate had been baptized. Therefore they counted as converts only those who had been initiated into the Church. When a Disciple minister reported 100 or 500 conversions we all understood without inquiry that there were 100 or 500 persons added to the Church.

This, of course, is the right procedure, and it is to be regretted that our Disciple evangelists are falling into a misuse of the term "convert" which is condemned both by our fathers and by our principles.

Baptism is for the remission of sins as truly today as in the

New Testament days. We are baptized into Christ, that is, into his body, which is the Church. And this act is a saving act, a part of the spiritual process of conversion.

To count a person as a "convert" who only believes and repents, but who declines to accept membership in Christ's body is to mislead the readers of such a report. It would be better to use another word. Instead of saying that Billy Sunday has had 25,000 converts up to date in Philadelphia, it would be truer to fact to say that that many "penitents" have been counted.

They cannot be numbered among the converts until they complete their conversion by baptism.

VIGILANCE WORK IN BURMAH.

AT THE same time that our American cities are becoming sensitive to the social evil and its physical as well as moral dangers, the missionaries on foreign soil are facing the same problem and are attempting to meet it in the most direct way.

Those who have traveled in mission lands know to what a dangerous extent the diseases of the immoral life prevail in the Orient. Medical missionaries are constantly confronted by the ravages of these evils in the lives of the patients who come in such numbers to their dispensaries. The percentage of venereal troubles runs very high in the list of diseases to be treated.

In Rangoon, Burmah, where the Baptists have a strong missionary work, there has been organized "The Vigilance Society of Rangoon," which is issuing a series of pamphlets to aid in carrying on its campaign against vice, and particularly against the evil of segregation. It has been the custom of the authorities to set apart a certain section of the city as the vice district, in which between six hundred and a thousand women reside, ranging in age from twelve or thirteen upward. These women include in their number Europeans, Indians, Burmese, Japanese, Chinese and others.

This segregated district is in the heart of the city, and all around it are colleges and boys' schools attended by not less than seven thousand students, besides schools for girls, churches, chapels, Sunday-schools and Christian associations. The menace of this recognized vice is apparent at once. But vice is not confined to this area. It never is confined to a segregated district. And those who are most interested in the moral life of the community are increasingly aware of the futility and inhumanity of attempting to deal with the vice problem on the basis of segregation. It is interesting to know that the Christian forces throughout the mission world are uniting with all well-disposed citizens in a determined campaign against the social evil.

THE CASE OF MR. PATTON.

HOW sensitive the social conscience is becoming has nowhere been better illustrated than in the case of Mr. J. A. Patton over which the Methodist church is now deeply agitated.

Mr. Patton is the chairman of the book committee of the Methodist Book Concern, a committee whose jurisdiction covers the denominational papers known as "Advocates" with various prefixes. He is one of the most generous and loyal and useful supporters of his local church in Chattanooga, Tenn., and of the wider denominational interests.

But Mr. Patton is the main proprietor of a business which manufactures a well-known patent medicine called "Wine of Cardui." The American Medical Journal recently made report of an analysis of this "medicine" and declared that it was not medicinal in character but derived its popularity from the alcohol contained in it.

Mr. Patton has replied to this charge by instituting suit against the Journal for \$200,000 damages, and pending the trial and decision he has resigned from all his offices in the church.

In private life and in his personal interests Mr. Patton is



described as a man of exceptionally gracious and consecrated personality. There is a moral tragedy in the thing that has overtaken him, whether he can prove the innocuousness of his preparation or not. Every one will hope that the facts may be proved otherwise than as charged by the Journal, and that a churchman so useful and, personally, so sincere, may continue unstained to serve the cause of Christ.

One cannot forbear to mention, however, without prejudice to Mr. Patton or his preparation, that it is only in our late day that a man's business is regarded as so integral a part of himself that it has to square with ideals to which his personal life conforms.

Steadily, in spite of the pessimists, the ethics of Jesus are saturating the social order of the world.

KEEP CALM!

ENOUGH data has come to hand to justify us in assuring the brethren that the western bishop can do them no harm. Our efforts to establish the identity of "The Right Rev. St. D. Martin, Bishop of Columbia," who is recorded in the World Almanac for 1915 as receiving his appointment from the "Christian Conference of the Disciples of Christ," have been rewarded by a communication from his grace himself, also a letter from the New York World enclosing photograph of the communication on the strength of which the article went into the Almanac, and a lucid report of the whole situation written by Rev. C. F. Swander, state secretary of Oregon.

Dietates of charity restrain us from going into any detailed explanation of what might have proved an interesting diversion from the dull monotony (!) of our ecclesiastical ongoing.

The brethren may be sure, however, that there is no occasion for sounding the alarm. They may safely take the attitude expressed by Rev. A. B. Philpott (or at least attributed to him) on the occasion of his first glimpse of Dr. Ames' Hyde Park church in Chicago. He sighed a sigh of relief and said, "Well, until our heresy gets to be a good deal bigger than that we needn't be alarmed about it!"

With much greater confidence we can assure our readers that until "The Right Rev. St. D. Martin, Bishop of Columbia," grows to be a more formidable figure than he now is no one need be alarmed about his Episcopal pretensions.

UNITARIANS RETALIATING.

MR. SUNDAY and the Unitarians are at loggerheads. The evangelist has been so drastic and partisan in his treatment of them that they are retaliating in various ways. They have established near his tabernacle in Philadelphia a reading and consultation room where Unitarian literature is distributed to counteract the misrepresentation which they charge Mr. Sunday deals out to his great audiences.

The Christian Register, of Boston, the Unitarian organ, declares that Mr. Sunday must be regarded as fair game for the critics on the ground that he spares nobody, and is "especially scurrilous" when dealing with Unitarians. The "Register," therefore, has no hesitation in retaliating with a counter-charge. It asserts that by indisputable evidence it is shown that in an oration before the old soldiers at Beaver Falls, Mr. Sunday delivered almost verbatim the eloquent Decoration Day address delivered by Robert Ingersoll in the Academy of Music, New York. The "Register" continues thus:

The charge is not a mere general assertion that he drew his inspiration from the famous infidel, but parallel columns show that the report made by the Beaver Times in 1912 corresponds almost word for word with the oration now printed in the collected edition of Ingersoll's works. We quote one sentence from Ingersoll which Sunday used with the change of only one word: "This is a day for memory and tears. A mighty nation bends above its honored graves and pays to noble dust the tribute of its love."

To these charges Mr. Sunday replies that he "can't stop to heave rocks at every yellow cur that barks at his heels;" "it is the same old low-down flock of booze-hoisting infidels;" "you can tell the whole dirty bunch to come on; I am here, and I

am giving hell the best kind of a run I know how."

It is as regrettable as it was inevitable that such a contention should have arisen. No doubt there are many among Mr. Sunday's converts who do not regard plagiarism as wrong, and probably they would be especially slow to sense the wrong when the victim of the theft was a celebrated infidel.

But Mr. Sunday is inexcusable in his coarse tirades against a group of religious people who, however he and we may differ from their views, are nevertheless an important and integral part of the moral and spiritual life of the nation.

EVANGELISM IN PEKIN.

REPORTS are coming in regarding the remarkable series of meetings held recently in the old capital of China by Mr. Sherwood Eddy and his associates of the Y. M. C. A. and the united missions. Two years ago a series of services was held in various cities of China under the joint direction of Mr. Mott and Mr. Eddy. The present meetings were, in a way, the continuation of the former.

Careful preparation was made for some months in advance. The different missions in Pekin united in the work and this co-operation was one of the chief sources of its success. The way was paved by a series of scientific lectures given by Prof. Robertson of Shanghai, whose popular illustrations of modern methods of transportation, wireless telegraphy, photography and other matters of deep interest to the Chinese student mind have given him an enthusiastic hearing in all the chief cities of the great republic.

The officials at Pekin took an earnest hand in the preparations for the meetings. A mat auditorium was erected inside the Forbidden City near the central gate. The structure held four thousand people. The Board of War sent two hundred army tents to cover the top of the auditorium in case of rain. A special detachment of police was furnished by the city to guard the hall. Holiday time was granted in all the public schools so that all the students could attend Mr. Eddy's meeting.

The number of persons reached by the preliminary scientific lectures and by the addresses of Mr. Eddy were more than twenty thousand. Of these more than two thousand signed the cards pledging themselves to investigate Christianity and to study the Bible. A follow-up campaign has been organized, and it is the hope of all the workers that lasting results may issue from this remarkable series of gospel meetings.

THE FORTUNATE ISLES.

YOU sail and you seek for the Fortunate Isles,
The old Greek Isles of the yellow bird's song?
Then steer straight on through the watery miles,
Straight on, straight on, and you can't go wrong.
Nay not to the left, nay not to the right,
But on, straight on, and the isles are in sight,
The old Greek Isles where the yellow birds sing
And life lies girt with a golden ring.

These Fortunate Isles, they are not so far,
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore—
Nay, never look back! Those leveled gravestones,
They were landing steps; they were steps unto thrones
Of glory for souls that have gone before,
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?
Why, Duty and Love and a large Content.
Lo! these are the isles of the watery miles,
That God let down from the firmament.
Aye! Duty to man, and to God meanwhiles,
Your forehead to God though your feet in the dust.
Aye! Duty to man, and to God meanwhile,
And these, oh, friends, are the Fortunate Isles!

—JOAQUIN MILLER.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Religious Education Association Meets.

As these lines are read, the Religious Education Association will be in session at Buffalo, N. Y. The date of the meeting is March 3 to 7. The topic for the discussions will be "The Rights of the Child." The child will be discussed in his relations to the family, the church, the state, the school, and the civic life. Plans will be discussed for fitting the child for the needs of life in the modern world.

Y. M. C. A. Favors Family Altars.

The Des Moines Y. M. C. A. is leading a movement to establish family altars in that city following the "Billy" Sunday campaign. A Bible reading league has been organized. The enrolment at the last report was 4,547 and the goal is ten thousand. The daily papers of the city are furnishing daily Bible notes on the editorial pages from material provided by the association. All the churches of the city have had a considerable number of new members come into the fellowship recently and the task is to hold and educate these new members.

Bibles for Sailors.

The American Bible Society is to establish a new station in which to distribute Bibles to sailors. This will be located on the Panama Canal. Every sailor passing through the canal will be given a Bible, and it will be in his own tongue, since this society has Bibles in 127 different languages. The station will be at Balboa, at the Pacific end of the canal.

Hold Lenten Services In a Theater.

The Episcopalians of Chicago will hold Lenten services in the Majestic Theater at noon on week-days. These services began on Ash Wednesday and will continue until the day before Easter. Among the speakers are the Rt. Rev. C. P. Anderson, Bishop of Chicago, Rev. Arthur Rogers, D.D., Rector of St. Mark's church in Evanston, and others. The Holy Week services will be in charge of the bishops.

Issue Bulletin On Christian Science.

Two articles on Christian Science that appeared in the North American Review last year from the pen of Rev. R. H. McKim, D. D., LL.D., rector of the church of the Epiphany, Washington, have been out in the form of a bulletin with the title "Christianity and Christian Science." The bulletin is being widely circulated by the Episcopalians.

Churchmen Sign Saloon Licenses.

In Pennsylvania, the high license law requires the application of at least twelve "moral men" before a license is issued. It has become rather too common for churchmen to sign these petitions. Great consternation has been created by the declaration of the Potter Enterprise, a secular paper, that it will publish the lists of these "moral men," and where they are churchmen the names will be set in bold type. Where the signers are elders or deacons, there is a specially large size of type that will be used. This paper insists that if these men believe that the saloon is a good thing, they will welcome the publicity. It says: "Surely the 'moral citizens' who are anxious to have their names written indelibly on the tablets of memory, as boosters of important industries for their respective commu-

ities, will give a hearty welcome to all possible publicity. They have something to be proud of, and for their progeny to be proud of!"

Dr. E. C. Moore In Chicago.

Dr. Edwin C. Moore, the newly elected president of the American Board of Foreign Missions, which is supported chiefly by Congregationalists, visited Chicago in February and meetings were held on each of the three sides of the city, at



Dr. E. C. Moore, newly appointed President of the Board of Foreign Missions, who spoke at various Chicago educational institutions during February.

which he spoke. At one of these meetings, President Eaton of Beloit College, who is vice-president of the society, made an address. Sherwood Eddy was also in the city and assisted in presenting the situation of world-wide missions. Dr. Moore was much in demand while in the city and spoke at the University of Chicago, Chicago Theological Seminary, the Harvard Club, and other institutions. Dr. Washburn, long the president of Roberts College, congratulating Dr. Moore on his election to the presidency said, "The day is without parallel. You have come to the kingdom for such a time as this."

J. A. Patten Has Resigned.

J. A. Patten, president of the firm which manufactures "Wine of Cardui," about which a great controversy has arisen in the Methodist Episcopal church, has resigned from all connection with the general board of the church. He is suing the American Medical Association for three thousand dollars on account of libel. He states that he is confident of vindication, but that he does not wish to embarrass his church even temporarily.

Congregationalists and Baptists.

The Congregational Club of Chicago held a banquet in the La Salle Hotel recently and among the speakers was Rev. Charles W. Gilkey of the Hyde Park Baptist church. His topic for the evening was "Tendencies Drawing Us Together." He said in part: "Congregationalists and Baptists are alike in everything but baptism. We Baptists are beginning to discover immense value in the form of your method of bap-

tism, and are seeking to secure for ourselves that value. But we are also discovering anew the immense value of our own attitude as to the outward expression of a confession of faith. I clearly foresee the time when we shall get together on the basis of some method which shall secure to us all both that recognition of the solidarity of the family which you have so firmly maintained, and that confession of faith in adolescence and adult life which we have manifested, and shall leave to each home and each individual the precise form of the administration of the mode of baptism." Some Baptist newspapers have been inclined to make protest against these utterances as a misinterpretation of Baptist attitude.

Mission Work and the Telephone.

That the victory of talking across the continent by telephone has any connection with home mission work may not be apparent at first but such is the fact. The man responsible for this victory was started out in life by a preacher. The invention that has made transcontinental speech possible was secured by the telephone corporation from Michael I. Pupin, a Serb who was born in Hungary. He was giving shampoos in a Turkish bath establishment in New York when found by the pastor of a Brooklyn church who sent him to Adelphi college. The preacher was one of the strong factors in this man's life.

Interdenominational Mission Text-books.

The interdenominational committee of twenty-eight has provided a new set of mission study books for the coming year. The watchword selected by the committee for 1915-16 is "The Church and the Nations—Thy Kingdom Come, Thy Will Be Done on Earth." The individual books in the course which are to be published May 1 are as follows: "The Rising Churches of Asia and Africa," by A. J. Brown, D.D., of the Presbyterian Board of Foreign Missions; "The Church and Its Task in America," by C. L. White, D.D., of the Baptist Board of Home Missions; "The King's Highway," by Mrs. Helen Barrett Montgomery; "Home Missions in Action," by Mrs. John Allen. The committee is already formulating plans for the year 1916-17. The general subject for that year will be "The Two Americas." This is made opportune because of the proposed Latin America mission conference at Panama, and of the new attention turned toward Mexico and Central and South America by the Mexican troubles, the opening of the Panama Canal, and the new relations created by the war in Europe. Since 1917 marks the 400th anniversary of the beginning of the Protestant Reformation under Luther, the studies for that year will turn upon the great fundamental Protestant ideas and the present position of Protestantism in the world.

Editor Lays Down His Pen.

Rev. George G. Rankin, D. D., editor of the Texas Christian Advocate, an organ of the Methodist Episcopal church, South, has laid down his pen and entered into the everlasting rest. He was regarded as one of the strong figures of southern Methodism. He devoted much of his strength to a fearless, uncompromising fight against the liquor traffic and its political allies.

Declines Office of Bishop.

The Rev. Dr. Alexander Mann, of Boston, who was recently elected as Bishop Suffragan of Newark, in New Jersey, has declined to accept the office. He is a successor of Phillips Brooks in the great Trinity church of Boston and follows in the steps of his illustrious predecessor, who twice refused the office of bishop before finally accepting it. There is at present no one else prominently mentioned for the place.

Catholics and Protestants Confer.

Rev. Frederick Lynch, the well-known peace advocate, has a suggestion to further peace between Catholics and Protestants. Controversy is occasioned in part by certain anti-Catholic papers and has resulted in the Knights of Columbus being given fifty thousand dollars to help to put an end to "religious bigotry." The Rev. Mr. Lynch proposes that the Protestants choose ten leading clergymen and ten laymen, while the Catholics choose an equal number of clergymen and laymen, and that these men meet on Lake Mohonk, where peace meetings are often held, and discuss their differences in a friendly way. He urges that the antipathy between Protestants and Catholics grows out of their lack of acquaintance with each other. The Knights of Columbus recently asked the Federal Council of the Churches of Christ in America to pass the following resolution: "Whereas: it is understood to be one of the principal purposes of the Federal Council of the Churches of Christ in America to promote concord and good-will among the various denominations of Christians; and Whereas: this meeting of the Council desires again to affirm its position in this regard, it is hereby

Resolved: That the Federal Council of the Churches of Christ in America in meeting assembled does not sympathize with the methods employed by a certain publication known as 'The Menace' and like publications in slandering and abusing one of the most prominent Christian Churches in America."

Church to Serve City.

St. Thomas Episcopal Church on Fifth avenue, New York City, is the most fashionable congregation in the metropolis, and it has just completed one of the most beautiful church edifices in America. Its rector, Rev. Dr. Ernest M. Stires, officiates at more fashionable weddings than any other clergyman in New York City. But judging by an earnest statement in the parish year book, just issued, he is determined to make his congregation serve the great city as well as lead its society and with its building decorate its fashionable street. He calls his people to utilize their beautiful possessions in "strengthening this great fortress of God and its future work in the strategic centre of Manhattan Island," and to "make it an influence which shall radiate light and life, East and West and North and South, through a population which will increase with the years, and whose greatest needs will be moral and spiritual." Ten years have passed since the disastrous fire destroyed the previous church. And now that it has been restored the rector urges the men of his parish to make "commensurate response" so that "the city will confess that the parish has a greater claim to respect than that based upon the beauty of its church." To this end Dr. Stires suggests the formation of these eight committees: St. Thomas's Chapel; Missions (city, diocesan and general); City Administration (police, fire, etc.);

City Institutions, (jails, work-houses, etc.); City Improvement (streets, parks, etc.); Industrial Problems (unemployment, strikes, etc.); Social Problems (poverty, vice, crime, disease); Legislation. A consideration of these problems is rightly claimed by Dr. Stires as "the peculiar responsibilities of Christian citizenship," and now that the material building is completed, he pleads for "the need of the city" and "larger Christian usefulness" by the people of the parish. These needs and the opportunity for their supply are detailed in the many valuable reports contained in the Year Book, and the effort to solve some of the problems by their work is also recorded in these same reports. There are thirty-five organizations reporting for the year, and all appear to be active and successful.

Religious Liberals Organized.

The National Federation of Religious Liberals was organized in Philadelphia, Dec. 2, 1908, by the late Henry W. Wilbur and others, at a private conference of representative religious thinkers and social workers of the United States. Its purpose is to bring together the various forces that dissent from religious orthodoxy. The Fifth Congress of the Federation will be held in the Friends' meeting house, Philadelphia, Feb. 21-24. Among the speakers will be Rev. Charles E. Beals, Rev. Lee S. McCollister and Rev. Alfred Hussey.

Student Volunteers Assemble.

Chicago is the center for some big religious enterprises as well as for commercialism. There are two hundred student volunteers for the mission field in the institutions about the city and these assembled at Northwestern University on February 20 and 21. Bishop William F. McDowell, of the Methodist Episcopal church, and Dr. Abram W. Harris, president of Northwestern University, addressed these candidates for the mission field. Conferences were held on the various phases of missionary activity.

Denominations Hold Joint Banquet.

The "Social Union" is a feature in each of the larger denominations of Chicago. It is an institution to bring the best people of the churches together for monthly or quarterly banquets, at which time the big enterprises of the kingdom are presented in addresses and discussions. These social unions are now federated and on February 27 occurred the annual union banquet in which all these organizations joined. At the meeting this year, Professor Lynn Harold Hough, of Garrett Biblical Institute, spoke, and the Methodist Preachers' Quartet sang.

Bishop Sumner Has Successor as Dean.

Since Dean Sumner became Bishop Sumner, it has been an interesting question as to who his successor would be in the cathedral where he so deeply influenced Chicago's life. Bishop Anderson has appointed Rev. Walter S. Pond to be dean of the cathedral in succession to Bishop Sumner. Mr. Pond is priest in charge of Holy Trinity and St. Philip's mission churches in the stockyards district, and has been connected with the stockyards office of the United Charities for the last seven years. Mr. Pond was a student of Dean Sumner's course in Social Service at the Western Theological Seminary, and was presented by the dean for his priest's orders. Mr. Pond is thirty-one years of age and was born at

Aurora, Ill. The family moved to Chicago during Mr. Pond's boyhood and became connected with the parish of the Redeemer at Hyde Park. There Mr. Pond served in the several capacities of choir boy, acolyte, Sunday-school teacher, and lay reader. He was graduated from Shattuck School, Faribault, Minn., in 1905, and then returned to Chicago, where he took his B.A. degree at the University of Chicago. His interest in social work began when he came under the influence of Prof. Henderson of the University of Chicago. About this time the Rev. Dr. Page of St. Paul's Church asked Mr. Pond to identify himself with Chase House, a social settlement which was doing a good work for the stockyards community which lies in front of the yards. Into this work Mr. Pond entered heartily and was superintendent of Chase House at the time he left that work in 1911. His theological studies were pursued at the Western Theological Seminary in Chicago, from which he was graduated in 1911. While a theological student, he built St. Jude's Church, South Chicago, where he served as lay reader for two years. Bishop Anderson ordained Mr. Pond to the diaconate in the Cathedral Church on Trinity Sunday, 1911, and to the priesthood six months later in St. Bartholomew's Church.

Cardinal Gibbons Thinks World May End.

Cardinal Gibbons recently discussed the present world war and he was asked by one of his hearers what was his opinion about the relation of the war to the end of the world. The prelate replied that he believed that the war was indeed a sign of the end and he related the scripture, "Nation shall rise against nation," to the present situation.

Anti-Saloon League's New Headquarters.

The Anti-saloon League has purchased a building at 470 Louisiana avenue, Washington, D. C., and they will establish a branch publishing house here very shortly. This is but one of the plans for expansion that the league is working on at the present time.

The Flying Squadron Popular.

The Flying Squadron, a group of the most eminent temperance and prohibition speakers of the entire country, is now engaged in visiting the leading cities of the country and speaking upon the subject of national prohibition. Among the well-known men in this group are Dr. Charles M. Sheldon, Dr. Ira Landrith, Hon. J. Frank Hanly, Hon. Oliver W. Stewart and others. These men have been greeted by audiences that filled the auditoriums full to overflowing and often necessitated overflow meetings. They have already visited eighty-five cities in eighty days and spoken in them. Rev. E. A. King, D. D., pastor of Plymouth Congregational church, Seattle, Wash., says: "The work of the Flying Squadron helped mightily to turn the tide in favor of a great 'dry' vote in this state."

Churches for Old-age Pensions.

Old-age pensions for federal employees have been endorsed by the Social Service Commission of the Churches of Christ in America. It is thought by the commission that the men who serve the government in times of peace are quite as much entitled to consideration at the hands of the government as those who serve in times of war. The new plan would affect more postal employees than any other kind.

Here and There

THE SIMPLE GOSPEL AGAIN.

How frequently we read that such and such a man's success is attributed to his preaching the simple gospel. A simple gospel is one that can easily be understood; and to some the gospel of "The Two-Seed" sect in all its primitiveness will be triumphant because of its simplicity; to others the gospel as interpreted by a Schliermacher will be simple, the gospel stripped of all extraneous materials. But the Two Seeder would regard the Schliermacher interpretation as Greek, far beyond his understanding, while the disciple of Schliermacher would smile at his neighbor's gospel. Everybody must believe in the simplicity of the gospel; it must be brought within the understanding of those who hear, though simplicity to one may be incomprehensibility to another. Simplicity is a relative term and derives its value wholly from the point of view of the individual.

As a matter of fact every sect accounts for its success by its presentation of the "simple" gospel. Among us Disciples the use of the term is intended to flatter some who very often say very disagreeable things about their religious neighbors, and then salve their consciences for the offense against propriety by affecting to believe that the simple gospel could not be preached otherwise. This is also called the "whole" gospel. We have no objection to the procedure at all when it is understood. But how account for the failure of the many who preach precisely the same gospel, letter for letter, that the much-heralded successful brethren preach? Then we all know of men who don't preach that kind of a "simple" gospel at all, whose labors are abundantly fruitful. How shall we account for their success? For instance, Joseph Parker and C. H. Spurgeon were the poles apart in their message and methods. Both were wonderfully successful. Each believed that he was preaching the gospel as Christ would have it preached.

We know of a really eminent man who tries to make the gospel so simple that his congregation a good part of the year wishes that he would be abstruse for a change; and we know another man who does not claim to preach a simple gospel at all, and never thinks of simplicity in his preaching any more than he thinks of Hebrew, but who goes right along and says what is in his heart to say, whom everybody delights to hear, and whose labors have been abundantly blessed in the Lord.

We know success when we see it as we know electricity when we see the lightning. But we know as much of one as we do of the other. Rules for success are to be tasted and laid on the side of our plate with as little ceremony as possible.

We may therefore conclude that any gospel which does what it is designed to do is a "simple" gospel, no matter what the critics say, on the same principle that the horse that wins the race has the best pedigree.

THE DISAPPEARING BROTHERHOOD.

To the preacher who left the Disciples for the Catholic fold must be added another who joined the Methodists. We are not vexed, but according to the fashion of the age, we say in the most charitable manner that we hope those two denominations will gain as little as we have lost.

THE RURAL CHURCH.

Let us not despair. We know of a church that gives more than a thousand dollars to missions and benevolences. There are thousands just like it in the land that could do what it is doing, but most of them are seeing the world from the vantage of a full pocket-book through the week and an empty pocket-book on Sunday. Many of their leaders move among their business associates as kings every day in the week, while among their fellow Christians on Sundays they move as beggars. The only vision that many rural churches have is through the hole of the dime that is dropped in the collection plate.

A VICIOUS SYSTEM OF TRAINING.

In some parts of the country churches are possessed with the parsimonious devil that people do not come to the services because the preacher asks for money, or because a collection is taken. Worse than all else is the fact that the officials accept the fallacy and adopt the theory that to ask a man for money is to close the church door in his face. As a result, all requests for money are set down as begging, and the non-church members are habituated to the popular notion that the Church is a beggar. Yet these same officials wonder why it is so difficult to raise the pastor's salary! His services are those of a beggar, and people have the right to say how much they will give to a beggar; consequently they pay at the ice cream supper, and the official board turns the proceeds over to the pastor. Truly, a beautiful system of church finance.

Any church dishonors itself that fears to take an offering for the support of the gospel. The church that converts its minister into a beggar converts its own ministry into a farce.

THE PREACHER ON THE "MOVIES."

Not the moving picture films but on the trains, going from one parish to another. A good brother minister writes:

"Five moves in five years; what a drain on body, mind, estate, and religion! But it's the doom of all men who serve the class of churches that I seem fated to serve. They are adventures, we, the preachers, are adventurers. We take our life in our hands, and leap into the dark. Changeless is our changeableness. Each preacher the victim of the worst system of church government that the devil has afflicted the saints with. We've sown to the winds of independency and reaped the whirlwind of anarchy—and all in the name of New Testament Christianity!"

ANOTHER BELITTLING DISTINCTION.

"Why is it that the actor tells fiction like truth, while the minister tells truth like fiction?" Did you ever hear that, gentle reader? I never hear it but that I want to escape from the house or hurl an ax at the offender. I have even heard many preachers quote this calumny as if it were true. The antithesis ensnares our ears the first time we hear it, and we write it down, go home and interpolate it in next Sunday's sermon, and feel repaid when some dear sermon-taster at the close tells us how impressed he or she was—probably he this time—with the truthfulness of that remark, etc.

If any preacher tells truth like fiction he should be made to resign from the ministry at once. This is not to say that all preachers do tell the truth as if it were burned into their souls. He can know that truth is truth, though he has only come to the rim of it, as a child knows that the sea is the sea, even if its silver edge has only touched its feet. But to say that the preacher tells the truth as if it were fiction—Whew!

Please call the undertaker!

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A POET'S VIEW OF THE MINISTRY.

In a recent magazine one writer tells us of the failure of the Church, and in McClure's for March Mr. Robert Haven Schauffler draws a funeral picture of the ministry. He has actually put widow's weeds on it. Some of his pictures, no doubt, are true to life, as a wryneck is true to life, but these pictures like wrynecks are exceptional.

If Mr. Schauffler will come to Kentucky we will show him that in his article he got off on the wrong foot; we will present for his inspection a regiment of preachers, picked up at random, and defy him to hang his hat on the ribs of a single one; we will go even further and ask him to identify the ribs, if he can, under their armor-plate of adipose tissue composed of fried chicken, turkey, old country ham, prime roast beef, porterhouse steak, with all the delicacies of the season and trimmings to match. We will show him a race of preachers who up to this very hour have eaten beaten biscuits, corn bread, sorghum molasses in the plural—please hand me those molasses!—layer black-cake and angel food, to say nothing of jellies, preserves, and pies, and who have never swallowed their pride with their potatoes. This story of starving preachers is a new one on us. In Kentucky the preacher is looked upon as one whose mission in life is to consume the largest quantity of food possible; otherwise he is a weakling and a dyspeptic. And though apoplexy seize him at the dinner table he must never falter, he must be game, and go down with flying colors. Our far-famed hospitality gets us going and coming; if we don't eat we're sick; if we do we're dead; if we don't take Solomon's advice and put a knife to our throat at frequent intervals.

Let Mr. Schauffler come to Kentucky and we will compel him to revise his views. We will show him how to live and how to die—on slight provocation. We will make him eat everything in sight so as to get the minister's point of view; we will even compel him to eat his words. When he sees our prosperity I verily believe we will have to put him in irons to keep him from following the chicken's example of entering the ministry.

Mr. Schauffler is a poet, and a superior poet at that, and indulges in poetic license while expressing his views. He should be slapped on the wrist for so doing. His conclusions compel us to believe that he has been associating with those lean, lank, skinny preachers of New York, and judges the world by them.

We are wondering what such men as Drs. Jowett, Cadman, Hillis, Parkhurst, Jefferson and Philpott would say of his estimate of the ministerial profession!

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THE FIRING LINE.

With the steady increase in the number of divorcees, why would not this be a good heading for some daily paper that devotes much space to domestic inarticulateness?

E. B. BARNES.

Three States Consider Woman Suffrage

West Virginia, Arkansas and New York Take Progressive Stand.

WEST VIRGINIA TO VOTE ON SUFFRAGE IN 1916.

West Virginia has become a campaign state, and in 1916 for the first time in the history of the country (unless one include Oklahoma) an election on equal suffrage will take place south of Mason and Dixon's line.

A telegram to the Woman's Journal from Florence Hoge, of Wheeling, says that the suffrage amendment passed both houses of the legislature by a big majority.

The amendment had previously passed two readings in both houses, but a two-thirds vote was necessary for final passage. The fact that there was no difficulty in securing the two-thirds shows that suffrage sentiment in the state is running high. The amendment had to pass only one legislature and will be voted on next year.

West Virginia enters the lists as the first real campaign state since the November election; for in Pennsylvania, Massachusetts, New Jersey and Iowa where campaigns are expected, the amendment has not yet passed the second time.

The rapidity with which the victory was accomplished will come as a surprise to many. For a long time, however, it has been apparent that there is strong feeling in the state that women should be enfranchised. The amendment failed two years ago only because of the two-thirds rule. The congressmen from that state voted four to one for the nation-wide suffrage amendment during the recent debate in the House. And although the suffrage organization is not a large one, it contains some of the most active workers in the country.

A break into the legislatures of the solid south has at last been made.

ARKANSAS PASSES SUFFRAGE AMENDMENT.

Both Houses of the Arkansas Legislature have passed the suffrage amendment, which barely fails to go to the voters through a technicality in the law which says that only three amendments can be submitted at once.

The Senate had passed the amendment 23 to 12, and a few days ago the House took it up. Two of the three possible amendments had already been passed, one a 12-mill school tax and the other a 3-mill rural tax. Representative Gray of Independence moved that the suffrage amendment be postponed, but his motion failed 67 to 25. The resolution was referred to the Committee on Constitutional Amendments. A hearing was held and the committee voted on the same day to report favorably. The time for a vote was set for Feb. 5.

In the meantime, however, the labor people succeeded in filing their petition for amendments to the initiative and referendum, and all three places were gone.

The House did not discard the suffrage amendment, however. It passed it by a vote of 51 to 18. In case any of the three other amendments are ruled out, as some have been in the past, suffrage will go before the voters in 1916.

AMENDMENT WINS IN NEW YORK.

Without a single dissenting voice each house of the New York Legislature voted last month to submit the suffrage amendment to the voters next November. New York is now a full-fledged campaign state.

The resolution came up in the Assembly Feb. 3. Assemblyman Landon said something about "female voters," alleging "the women" were asking for "a gold brick," and Assemblyman O'Hare also spoke against the resolution; but when both Majority Leader Hinman and Minority Leader Smith asked for unbroken party pledges, all opposition ceased.

Contrary to expectation, the Senate acted on the amendment the very next day. Minority Leader Wagner moved that the Assembly resolution be substituted for the one already introduced in the Senate by Majority Leader Brown. This was done. Senator Brown then moved passage. There was no debate and no opposition.

The passage of the amendment by the New York Legislature marks a victory for suffragists which crowns efforts begun in 1848.

"LET'S GIVE 'EM THE VOTE."

An orator generally uses any one of seven thousand reasons for the fall of Rome, or he can invent a new one and no man is the wiser, writes Art Young in the Metropolitan. He can say that Rome fell because Caesar neglected to wind his alarm clock or because of the high cost of butter. One reason is as good as another. Therefore I was not surprised while listening to the debate on the woman suffrage amendment to learn from at least six southern members that Rome fell because women agitators pushed it over.

That such an obvious right as woman suffrage should have to be debated at all is a sad reflection on the growth of human intelligence, and that state rights, that toothless old fetish of the dead past, should be used as the principal argument against it is also a tragic comment on the narrow wisdom of the majority of United States Representatives.

TROUBLES OF A WOMAN MINISTER.

Because she was a woman, Dr. Anna Howard Shaw had a lot of trouble before she was ordained. Here she tells some of the questions asked her. The Metropolitan tells her story:

On Monday morning when the Conference met in its final business session, my case was reopened.

I was there to answer any questions that were asked of me, and the questions came like hailstones in a sudden summer storm.

"Paul said, 'Wives, obey your husbands,'" shouted one of the older men. "Suppose your husband should refuse to allow you to preach? What then?"

"In the first place," I answered, "Paul did not say so, according to the Scriptures. But even if he did, it would not concern me, for I am a spinster."

The old man looked me over. "You might marry some day," he predicted, cautiously.

"Possibly," I admitted. "Wiser women than I am have married. But it is equally possible that I might marry a man who would command me to preach, and in that case I want to be all ready to obey him!"

At this another man, a bachelor, also began to draw from the Scriptures. "An elder," he quoted, "shall be the husband of one wife." And he demanded triumphantly, "How is it possible for you to be the husband of a wife?"

In response to that I quoted a bit myself. "Paul said, 'Anathema unto him who addeth to or taketh from the Scriptures,'" I reminded this gentleman; and I added that a twisted interpretation of the Scriptures was as bad as adding to or taking from them, and that no one doubted that Paul was warning the elders against polygamy. Then I went a bit further, for the absurd character of the questions was getting on my nerves.

"Even if my good brother's interpretation is correct," I said, "he has overlooked two important points. Though he is an elder, he is also a bachelor; so I am as much of a husband as he is!"

CALIFORNIA SENDS BILL TO FATHER

The California Appellate Court has upheld the lower court in the ruling that illegitimate children must be supported by the father. The decision came in a case against an Italian hotelkeeper in San Francisco. A little Italian woman, Agatha Leventini, testified that she had been supporting the child with \$20 a month out of a wage of \$35 a month. The father, Luigi Gambetti, is said to be earning \$150 to \$200 a month.

Many illegitimate children in California have had to be supported by the state. About \$50,000 annually has been spent for such purposes. "In many instances," says the Sacramento Bee, "this cost will now fall upon the fathers."

Women vote in California.

THE ANGEL OF THE COMMONPLACE.

Lighten the morning, fill the day
With visions from the Infinite;
Throw hope across the saddened way,
Change the soiled robes for garments white,
And let us see through winsome grace
An angel in the commonplace.

And bid her touch, O Lord of life,
The gloomy corners where we work,
Calling us forth into glad strife,
To places where no shadows lurk
And bid us love our every day,
And see in it the shining ray.

Let us exalt all common things
To high endeavor and great aims
And see the glint of angel wings
Shining across familiar names,
And understand that it is given
To earth to be the door of heaven.

O homely faces of dear friends,
And household pictures in the fires
And humble duties with wise ends,
And faithful loves and pure desires
Could we not better lose than these
All unfamiliar joys that please?

So greet the angel who reveals
The beauty of the homely task,
Who hallows every heart that feels
Content and glad; nor great things ask—
God give us eyes to see the grace
Of angels in the commonplace.

—Marianne Farningham.

The Sunday School

JONATHAN AND HIS ARMOR-BEARER.

INTERNATIONAL UNIFORM LESSON FOR
MARCH 21.

1 Sam. 14:1-13.

Memory Verse, 7.

Golden Text: Let us put on the armor of light. Romans 13:12.

(1) Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on yonder side. But he told not his father. (2) And Saul abode in the uttermost part of Gibeah under the pomegranate-tree which is in Migron: and the people that were with him were about six hundred men; (3) and Ahijah, the son of Ahitub, Iehoad's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. (4) And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side and a rocky crag on the other side; and the name of the one was Bozez, and the name of the other Seneh. (5) The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba.

(6) And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised; it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few. (7) And his armorbearer said unto him, Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart. (8) Then said Jonathan, Behold, we will pass over unto the men, and we will disclose ourselves unto them. (9) If they say thus unto us, Tarry until we come to you, then we will stand still in our place, and will not go up unto them. (10) But if they say thus, Come up unto us; then we will go up; for Jehovah hath delivered them into our hand; and this shall be the sign unto us. (11) And both of them disclosed themselves unto the garrison of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. (12) And the men of the garrison answered Jonathan and his armorbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armorbearer, Come up after me; for Jehovah hath delivered them into the hand of Israel. (13) And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him; and they fell before Jonathan; and his armorbearer slew them after him.

Verse by Verse.

By ASA MCDANIEL.

1. The young man that bare his armor. The armor-bearer was a man chosen by a leader to be his trusty attendant, aid, or squire.—Let us go over to the Philistines' garrison. The Philistines were encamped on the opposite side of the valley from where Saul's force was located.—He told not his father. He was afraid that Saul would not approve of the project.

2. In the uttermost part. To the extreme north of Geba rather than Gibeah.—In Migron. The versions make a proper name of the word here, but do not agree in the form. Since the location has been given with some exactness, it seems best in view of the two facts to use in this place the word translated "threshing-floor."—The people that were with him. His bodyguard. The six hundred men mentioned in the text.

3. Ahijah. A great-grandson of Eli who was high priest. Ahijah may be the same as Ahimelech, mentioned later in the history, since the names are synonymous. Ephod. Beyond the fact that it was the instrument of the oracle we know nothing about it.—The people knew not that Jonathan was gone. The people were surprised when they saw the commotion in the opposing camp.

4. Between the passes. These were side valleys running into the main wady. We may conjecture that Bozez, "the shining" was the one facing the south, Seneh, "the thorny" the one facing the north. (Smith, G. A.)

5. In front of Michmash. The town nearest one of the hills.—Geba, the city at the other point. Note here that the Hebrew Bible has Geba.—Com. v. 2. The hills may have been fortifications.

6. Uncircumcised. The Philistines were not Israelites. This was an epithet of dislike.—Jehovah will work for us. Jonathan's hope is in Jehovah.—No restraint to Jehovah. Jehovah is not limited in his power to save. His salvation does not depend upon numbers, great or small.

7. Do all that is in thy heart. The armor-bearer had confidence in his master's plans.—I am with thee. He did not hesitate to go with Jonathan. Such men make good in life.

8. We will disclose ourselves unto them. They would go to the garrison of the Philistines and would make themselves known to them in the valley.

9. If they say . . . Tarry until we come to you . . . stand still in our place. The mind of the enemy to attack might be a reason for caution.

10. But if they say this, come up unto us. This will be a good omen. It would be a sign of Jehovah's favor.

God's Victory Through Jonathan

The Lesson in Today's Life.

BY JOHN R. EWERS.

The golden text for today is significant. "Let us put on the armor of light."



This text is taken from the 13th chapter of Romans. The scene is an old Roman camp. There has been a lull in the battle and the soldiers have taken advantage of this and have spent the night in revelry. It has been a wild night of wine, women and song. But now the first rays of the new day are stealing over the hills. Cold, relentless light is coming to investigate the deeds of that night. Drowsy, bleared eyes, seamed faces, tired limbs, tell-tale marks of dark deeds in dark hours. With the rising sun rings out the sentinel's voice, "The night is far spent, the day is at hand. Put off the works of darkness and put on the armor of light." Dryden tells us of the prince who carried a shield encrusted with diamonds, the brilliant light from which dazzled his opponents and made them his easy victims. "Put on the armor of light."

SAUL'S FAULT.

We will do well in this lesson to lay our finger, like a surgeon, upon the fault in Saul. He was insincere in his relations to God. Ceremony becomes a convenient cover for insincere religionists. It was so in the time of Isaiah; it was true in the time of Jesus. Our Master struck his most effective blows at formalism and hypocrisy. Saul's sin, in today's lesson, is an exponent of his religion. Like the steam gauge on the boiler it shows the pressure. He had a low estimate of God born of his own lowliness. His love for God was cold. His appreciation of God's representative, Samuel, was little. His loyalty was inconsiderable. Again he takes affairs into his own hands without regard to God's laws. This always spells defeat. His days are numbered. His life-long enemies are gathering strength and this self-willed monarch will soon bite the dust before them. A wholesome regard for God's laws is fundamental to success.

A GLEAM OF LIGHT.

But in the gathering darkness of this royal house, there is a gleam of brilliant glory—the bravery of the prince. Jonathan knows full well that his father's army is pitifully small, but he also remembers how Jehovah has granted victories in the past by His own mighty hand. Jonathan

11. The Hebrews come forth out of the holes. The Philistines may have thought that these two men were deserters and came with no hostile intent.

12. Come up to us. The light language used by the enemy is simply a challenge to Jonathan and his servant. But to them it was a sure sign of victory, and the challenge was accepted.

13. They fell before Jonathan. The Greek version reads "And they turned before Jonathan and he smote them," and on the whole this is better than the Hebrew Bible. In either case the meaning seems to be that Jonathan felled them to the ground.—His armor-bearer slew them. His servant dispatched them.

than believes simply that if God wills it victory will come to pass. "There is no restraint to the Lord to save by many or by few." Those are splendid words that might well be given prominent place in every church and in the private room of every young man. One man with God is a majority.

WHAT ONE CAN DO.

"I am only one, but I am one, I cannot do everything, but I can do something. What I can do I ought to do—And, by the grace of God, I will do."

There was a man named Shammah who stood all alone in his patch of beans and who was armed not with a 42 centimeter gun, but with an ox goad, and he won a glorious victory single handed over the Philistines. That old worthy has been a wonderful stimulus to me. I discovered him during the first year of my ministry. I needed to discover him just then. Alone, all alone, no, not alone, for God was with him, he won his splendid victory. No applauding crowds. No strong hearted brothers. Alone—with God—and victory.

There was another brave man. You will find his name in the famous catalog of David's mighty men. He went down into a pit and slew a lion—in the winter time. It was a cold time. No enthusiasm. No revival meeting with a brass band. Single handed in a time when it was cold he went down into the pit, met his lion, and killed him. He belongs in the list all right.

TWO YOUNG MEN.

A hotel in my end of the city is applying for a license to sell liquor. A young man has entered the lists against it. He is organizing his forces. He is assuming all the expense. I believe he will win his brave fight. A modern Jonathan. No, they are not dead, this tribe. Fine, clean-cut, young men are fighting as never before. This is the age for young men and we do well who find a moral equivalent for war. A great man exhorts us to "Practice heroism." There are so few saints because so few aim at saintship! Do not forget that God has many victories to bestow upon modern Jonathans. "Christians, up and at them."

"Let us be the people who are generous in the little things, then the big ones will take care of themselves."—Robert J. Kenworthy.

"I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that the world is a very beautiful place; that congenial labor is the secret of happiness."—A. F. Benson

Disciples Table Talk

New Gymnasium for Eureka College.

The students and friends of Eureka college are rejoicing in the fact that a new gymnasium is assured that institution, as the result of a whirlwind campaign in Eureka, Friday and Saturday, Feb. 12 and 13. The Men and Millions Team was in Eureka and offered their services for two days to help the enterprise to success. It required \$30,000, an almost impossible task for a small community, but Saturday evening saw sufficient progress to guarantee success.

Cleveland Ministers Vote on "Billy" Sunday.

Ministerial associations of the different denominations in Cleveland are much divided over the proposition to invite "Billy" Sunday to conduct evangelistic meetings in their city. Disciple ministers at a recent meeting passed a resolution inquiring how much money "Billy" Sunday would want in Cleveland, how soon he would want to come and where the tabernacle would be built. They have not yet voted to endorse the movement but have postponed action for two weeks. The Congregationalists will not endorse the movement. [Late reports have it that Mr. Sunday will not be invited to Cleveland.]

Men and Millions Team in Bloomington.

The Men and Millions Team has been in Eureka, Ill., and they have been more recently at Bloomington, Ill. Among those working on the team now are A. E. Cory; President R. H. Crossfield, of Transylvania University; President Frederick D. Kershner, of Texas Christian University; W. R. Warren, Secretary Board of Ministerial Relief; Frederick W. Burnham, Secretary American Christian Missionary Society, and R. H. Miller, Secretary Men and Millions Movement.

"The Church in My Town."

Frank E. Jaynes preached a sermon in Wabash, Ind., church, where he is pastor, which was printed in full in the local paper. The preacher said: "In Midvale the church properties represent an investment of probably \$25,000 and their annual operating expense runs from \$5,000 to \$6,000. It has been estimated for me that in Wabash the money invested in church holdings amounts to some \$250,000 and the annual running expenses about \$25,000. Now I have no objection to this great investment in church properties nor to this stiff annual tax on the people of the city for the support of the churches, if the city is receiving any just return on its investment, but if the people are putting this great sum of money into religious projects and receiving back no just return in tangible, real service, the situation is pernicious and the church has become a grafting institution, not through any ulterior motive, but through gross mismanagement of the public's funds."

Tabernacle Built At Joplin, Mo.

Roy L. Brown is holding special services at Joplin, Mo., and he has had the congregation build a tabernacle to seat 1,500 people. This will be used by the church until the new building is erected the coming year. The new edifice will cost thirty thousand dollars. It will be all in one room, and curtains will divide space for the Sunday-school. The building will be erected of brick or concrete blocks.

Former Editor Goes to Detroit.

J. W. Shepherd, for twenty-two years a citizen of Nashville, Tenn., and the past seven years editor of the Gospel Advocate, has moved to Detroit and taken the pastorate of Vinewood avenue church. He will be on the editorial staff of the Christian Leader of Cincinnati, and write for that paper each week. He belongs to the conservative wing of the Disciples that now publish a separate year-book.

Starts a New Church.

L. W. Spayd is pastor at Hamilton, Ind. Five miles from his town is Jones Chapel, a meeting-house belonging to the United Brethren people, which was sold at auction,

and three families in the neighborhood bought it, so there would be a place for Sunday-schools and for funerals. Mr. Spayd recently held a series of evangelistic services in this community, and the families owning the building have united with the church with many others, so that an infant church was organized with 52 members.

Commission to Far East Reports.

The Commission to the Far East, sent out by the Foreign Christian Missionary Society, spent two days making their report before the executive board of that organization. This report has been condensed and printed in the Missionary Intelligencer, the monthly publication of the society. The story of the Commission's finding is to be found beginning on page 110.

Men and Millions Team Wants C. S. Weaver.

Clifford S. Weaver, pastor at Texarkana, Tex., has been called by the Men and Mil-



Rev. C. S. Weaver, of Texarkana, who has been called by the Men and Millions Team to assist in the Illinois campaign.

lions Team to assist in the Illinois campaign. Mr. Weaver spent one term of service in mission work in Japan.

Kentucky Representative at Exposition.

Mrs. Bessie Lay, a member of Bellevue, Ky., church, and soloist in that church, has been notified that she will be the Kentucky representative at the Panama Exposition. Mrs. Lay is wife of Charles Lay, president of the American Musical and Dramatic Association.

Soup for Three Hundred a Day.

The Whatsoever Circle of Independence Boulevard church, Kansas City, is feeding three hundred people a day at their station on Washington Park boulevard. It is thought that the need for this service will soon be over.

E. J. Forsythe in Union Evangelism.

The churches of Fulton, Mo., combined for a series of union evangelistic meetings recently under the leadership of E. J. Forsythe. During the meetings a thousand people signed cards expressing their desire to accept Christ, or to reconsecrate their lives to his service. Already 150 new members have been received at the Disciple church of the city, where Murvill C. Hutchinson is pastor, and it is estimated that the accessions will total 200 before the ingathering is over. This is the town where William Woods college is located.

S. E. Fisher Is Recovering.

The last bulletin on the illness of Stephen E. Fisher, pastor of Champaign, Ill., church,

states that he is rapidly recovering and that before many weeks he will be able to be in his pulpit again.

Illinois History Off the Press.

"The History of the Disciples of Christ in Illinois," by N. S. Haynes of Decatur, is just off the press and the book will be sold by an agency system through the churches. The book is also sold from the office of the Illinois Christian Missionary Society of Bloomington by John R. Golden, the state secretary.

Striking Sermon Subjects.

Charles M. Fillmore has announced some novel sermon subjects at Hillside church, Indianapolis. Among them is "What Shall Christians Do When Sick?" Another topic announced is "Foot and Mouth Disease Among Human Beings." Special advertising cards were circulated in the community to advertise the sermons.

Some Facts From Mt. Sterling, Ill.

First church, Mt. Sterling, Ill., issues an annual report showing an average attendance in Bible school of 280, with an average offering of \$9.36. A net gain in the membership of 75 is reported, and \$300 was given to missions. More than 100 are enrolled in the men's Bible class with a yearly average of nearly fifty, sixty being in the class on a recent Sunday. A current literature department is in operation, each member bringing and taking what he desires. A charity work is done here which draws no lines as to religion or non-religion. From the men's class was elected the county judge, county superintendent of schools and city treasurer. This is the strongest Protestant church in the county. Allan T. Shaw is the pastor.

La Fontaine, Ind., Church in Forward Move.

In spite of the conservatism which had militated against progress for a long time, La Fontaine, Ind., congregation decided to build last spring. Their first plan called for six thousand dollars, but eventually they spent twelve thousand. The old building was completely transformed and the property is now pronounced by the state secretary, C. W. Canble, to be worth fifteen thousand dollars. Mr. Canble was present to help in the dedicatory exercises and raise the money. When he left town, the people were still giving and the amount pledged had come up to thirteen thousand dollars. The ministry in this church has helped to give it significance. A. L. Martin, who is the district evangelist for the northern district, was pastor at La Fontaine for six years and most of the men who gave large sums came into the church during his ministry. Marshall Long succeeded him and led the church into larger missionary co-operation. The present pastor, F. G. Myrick, has been on the field less than a year, but he has carried this building enterprise to a successful conclusion. He begins a series of evangelistic services following the dedication.

Becomes Pastor of Community Church.

Hartford, Ia., is a little town of two hundred population where religion has not prospered. A. R. Gillespie has been laboring in this section and the community has buried denominational distinctions and formed a "Community" church in which every Disciple of Christ is to "unite on a common basis of faith in Christ and a desire to work together for the common good." Mr. Gillespie will be the pastor.

King of Newsboys Preaches.

"Chimmie" McFadden, called the "king of the newsboys," preached for Central church, Dallas, Tex., where H. D. Smith is pastor, on a recent evening. Mr. McFadden was converted in a New York mission and is traveling around the country and telling of his experiences.

New Building Is Dedicated.

Hiram Van Voorhis of Oxford, Ind., was the minister in charge at the dedication services of Winthrop, Ind., church recently. Among the visitors was T. J. Legg, the district evangelist. Mr. Van Voorhis is holding evangelistic services in this church following the dedication and there have been 31 accessions at the last report.

Why People Do Not Go to Church.

Frank Waller Allen in First church, Springfield, Ill., has been conducting a symposium, on the question why people do not go to church. In his address on the subject he has used the answers of a great many Springfield people who have written him on the subject in answer to his questionnaire. He said in part: "Let us suppose, and in many instances of which I know this to be true, that the church is preaching the gospel of righteousness, justice and love that forms so much a part of the life and teachings of the Carpenter of Galilee, does the public then over-crowd the churches to listen to such a gospel? In the City Temple of London, where the Rev. R. J. Campbell is making such an interpretation of God in human life his church is filled to capacity at both services, and the noon day meetings which are held several times a week. Dr. Aked, of the First Congregational church of San Francisco, Cal., is doing a similar work with like results. It is said that Dr. Aked's church is the only one in San Francisco that is filled to capacity each Sunday. Among our own people Dr. Burris A. Jenkins of Kansas City and Dr. E. L. Powell of Louisville are preaching to tremendous audiences. By granting that many others of whom we are unaware are filling their pews to listen to a spiritual interpretation of modern life and idealism, that leaves the fact that still the public is not going to church. In a word, the blame for the public's failure to attend church must not be entirely laid to the failure of the church to meet modern conditions with a modern gospel. I am wondering now that we have granted that the church is in many respects to blame, if the modern passion for money has anything to do with it? I am wondering if the dedication of commerce has anything to do with it. I am wondering if the over-emphasis on the value of amusements has anything to do with it. I am wondering if long hours of exhausting labor and no time for amusements has anything to do with it."

The Mothers' and Babies' Home.

The Mothers' and Babies' home, of St. Louis, conducted by the Christian Woman's National Benevolent Association, an independent organization, had a busy year during 1914, and a heavy responsibility. The children taken in during the year numbered 427; the mothers who were aided and helped to find employment, 161. Forty children were placed in homes to be cared for permanently. The same organization conducts an old people's home in St. Louis which now has 47 old people in its care.

California Edifice Dedicated.

A new edifice at Berea, Cal., was dedicated on February 7. There were delegations from Fullerton, Anaheim, Santa Ana and Orange in attendance. The dedicatory exercises were conducted by Paul E. Wright. C. C. Chapman took charge of the money-raising for the day, and \$400 was secured.

Preaches to Printers.

W. N. Briney gave the gospel to the printers of Louisville, Ky., on the evening of February 14. His audience was Typographical Union No. 10, and more than 150 printers of Louisville were present. Mr. Briney was himself a printer once, and is at present an honorary member of the typographical union. He said: "God never pronounced a curse upon labor, but for the sake of fallen mankind, in order that he might have labor in his primitive state to perform, the earth was cursed with thorns and thistles. Labor must lift the ban, free the earth of its curse, throw a safeguard about society, lay the foundation of lasting success and minister to the happiness of the race."

New Mission Volunteer.

Karl Wetzel is a member of the congregation at Indiana, Pa. He has decided to give his life to foreign missionary work and will go away this fall to enter college, where he will prepare himself for the work of a medical missionary. The churches of this town are joining for a simultaneous every-member canvas and Laymen's Missionary Convention.

R. A. Doan in China

News comes from the missionaries that R. A. Doan, who remained in China after Mr. S. J. Corey and Dr. W. C. Bower, the other members of the Commission returned to America, has been speaking to eight hun-



Mr. R. A. Doan

dred men a day in his evangelistic meeting in Nantunghow. This meeting was held in the dead of winter in the city Buddhist temple and, as there is no heat in such places, Mr. Doan and Alexander Paul, who interpreted for him, were obliged to talk with their overcoats on. The fact that nearly a thousand Chinese men would crowd the meeting-place every day under these circumstances indicates how open China is to the preaching of the gospel. These auditors are largely unacquainted with Christianity and they are not rushing into the church in numbers, for with the heathen background which China has it takes time to really convert people to Christ. However, it is significant to note that at the close of this remarkable meeting fifty Chinese men enrolled themselves in a Bible class to study the Bible and Christianity under the direction of the missionaries.

Mr. Doan writes: "I have been moved as never before by the situation in China. It has awed me and inspired me; it has encouraged me, and discouraged me, and has driven me to my knees in prayer. What we do for China we must do now. Unless help and much help comes quickly, opportunities will pass that will never come again."

The experience of Mr. Doan in China makes us wish that dozens of our earnest business men might go out to the Eastern mission

fields and take time to see and really understand the situation. Mr. Doan's work on the Commission of the Foreign Society was invaluable and it gave him an opportunity to get into the heart of the mission work and to understand conditions in the Eastern mission fields as few men are able to do.

It is difficult for people in the homeland to measure the influence of the visit of such a man upon the Chinese themselves. Mr. Doan has been a successful business man who in the prime of his life leaves his business to devote the rest of his life to active Christian service. This fact, added to the further fact that his first step in his plans for the full use of his life in Christian service was a visit to the mission fields at his own charges, makes a profound impression upon both the native Christians and the non-Christians. One of Mr. Doan's favorite expressions as he spoke to the people in the mission lands was: "I am a brick-maker. For many years I have been deeply interested in making good brick, but I am profoundly more interested in making good men and I have taken this journey to these Eastern lands to see my brethren face to face that I may know best how to help in making good men the world over. I have discovered in my work for many years that there is no man anywhere who has not some good within him. My heart rejoices when I see the good in my brethren out in these fields—the good which God through His Son is bringing into the light and increasing for His glory."

MR. DOAN'S CONSECRATION SHOWN.

Mr. Doan has with him his wife and his young son, Austin, who finished high school last year. They are in hearty sympathy with all of his plans and ideals. Mr. Doan had been too busy to go to Europe and enjoy the kind of travel which many business men indulge in as their first delights of foreign journeying. The first desire of these people was to go out to the mission lands where the great transitions are taking place; where the missionaries of the Cross are pioneering; where the kingdom of Christ is rising on the ruins of heathenism.

After finishing the work in China, very likely, Mr. Doan will stop for a similar work in Japan among our stations there. The missionaries are urging him to do so. Then with his family he will come back to America. The Foreign Society is to be congratulated that this earnest business man with such rare gifts in his work with men is to become a permanent part of its working force. Mr. Doan already had a strong place in the hearts of the men of our brotherhood and his powers of leadership have been strongly exemplified in his great men's class at Nelsonville. With these experiences on the mission fields and his intimate touch with the work and its problems, he will have a great influence at home in leading men to see the claims of the mission lands.

S. J. Corey.

New York Missions 1914 Report

At Flatbush church, where F. M. Gordon is pastor, the excellent work done is known to all. The additions during the year were 99; total membership, 204; enrollment in Bible school, 387; average attendance, 210; total money raised, \$13,524.90.

At Borough Park church L. F. Carter is pastor. The additions were 25; total membership, 96; enrollment in Bible school, 350; average attendance, 182; total money raised, \$9,195.00 (\$7,409.50 of this amount was raised for the building). The work at Borough Park is in a healthy, growing condition. The church is completing the solution of the financial problem, which will make this work more efficient and far-reaching.

At Ridgewood Heights church G. S. Bennett is minister. The additions were 8; total membership, 20; Sunday-school enrollment, 235; average attendance, 127; money raised, \$234. The work under the present leadership is proving the best in the history of this mission. The Sunday-school is almost literally bursting out the walls of the building. Steps must be taken to adequately

house this work this coming year.

At the Russian Mission John Johnson is minister. The additions were 2, total membership, 33; amount money raised, \$144.16. Special emphasis has been placed upon the Russian work, enlarging its scope and usefulness. Classes in English and music are being conducted.

In the Greenpoint Institutional work C. J. Pardee is minister. A class in sewing for girls is the only special feature of work at present. The enrollment in the class is 60; average attendance, 34; total amount of expense, \$27.62.

At the Edgewater Mission it was deemed advisable that the Disciples' Missionary Union cease its activities. We are happy to say that the brethren there have purchased the property, and under their own initiative and leadership will undertake to carry on the work. We extend to them the well wishes, interest and hearty co-operation of all the churches and missions of the Disciples' Missionary Union.

M. M. Amunson, Secretary.

Peter Ainslie as Drake Lecturer.

Drake University has secured Peter Ainslie for a course of lectures through four days, with afternoon and evening sessions. On the Sunday following his course of lectures, he will speak at Central church, where Finis Idleman is pastor. Since his return from the World Conference Commission in London, his addresses on Christian Union have even greater freshness than before.

C. S. Medbury in Canada.

Charles S. Medbury, of University Place church, Des Moines, Ia., is taking a vacation after the strenuous labors connected with the "Billy" Sunday meetings, and he is spending the vacation by going on a lecturing trip in Canada. He will be in Calgary and in other prominent cities in the British northwest.

W. S. Athearn Publishes New Book.

The second book from the pen of Walter S. Athearn will be published from the press of the University of Chicago before the first of March. This book is called "The City Institute." The book is to be sold for seventy-five cents. Mr. Athearn is executive secretary of the Educational Council connected with the Religious Education Association. He is announced to deliver an address before the Religious Education Association at Buffalo on "A Survey of the Work of Religious Education in the Colleges of America," and also on "Next Steps in the City Institute."

Church Split is Mended.

A number of years ago Waukegan, Ill., had a good church, but with the coming of a preacher by the name of E. N. Tucker, there came also division in the ranks. A second church was organized on the west side of the city housed in a basement structure. The second church spent several years suing the first church for its property. At last it found dissension coming in its own ranks over the preacher, so his relation to this church was at last severed and he is now a truck gardener, according to press reports. Meanwhile C. G. Brelas had taken the pastorate of First church and through his genial spirit the two congregations have been brought into fellowship again. The Second church recently dedicated the completed building and First church attended the dedicatory exercises. The secular papers of the community have given the Disciples more good words in a week than in many years past. Both congregations are needed in the city and they will continue their work but henceforth in the spirit of fraternity.

Well-Liked Pastor Dies.

M. M. Show, who was pastor at Wapella, Ill., is dead. Last summer he was taken ill with liver trouble and went to the Mayo brothers in Minnesota for an operation. It seemed that he was cured but he did not regain his health again. Mr. Show was an unmarried man. He had made many friends in the community by his upright character and his social qualities. His death occurred at Centralia, Mo.

Hon. Champ Clark Speaks at Church.

Hon. Champ Clark, Speaker of the House of Representatives, spoke on "George Washington," at Vermont Avenue church, Washington, D. C., Feb. 21. "If I had carte blanche to appropriate as my own the name of any of the teeming sons of Adam," said the Speaker, "I would unhesitatingly select that of Washington. Washington was thoroughly human, and no doubt sometimes sinned," said the Speaker. "I am glad he possessed the ordinary passions of man and did sometimes sin, for it shows we belong to the same breed that he did, which is a great honor to the rest of us."

Fights Church Piano With a Gun.

Religious values have a queer assessment in some minds, as is evidenced by an event near Kokomo, Ind. James McPhillip, Jr., took complete possession of a country church ten miles east of that city. His father had deeded the ground to the church twenty years ago with a reversionary clause in the deed by which the property was to revert

to the family in case a musical instrument was ever used in the building. Recently the young people installed a piano and the young man who now lives in Ohio heard of it. He took possession of the building with a shot-gun and was only dislodged by a sheriff coming with a warrant for him. The church has decided for the sake of peace to abandon the use of the instrument.

F. M. Dowling Dedicates in Hawaii.

F. M. Dowling, the veteran minister who is pastor at Fullerton, Cal., has been invited to dedicate the new church building at Honolulu the third Sunday in March. He will set out on his journey shortly. The dedication will be entirely free from any money-raising enterprises as the expense of the construction is already provided for.

Aged Minister Dies.

J. M. Crockett, a well-known minister of Missouri, died at Kansas City, Mo., on Feb. 20. He left a widow and four daughters who are all married and have homes of their own. He was 66 years of age at the time of his death. He has held pastorates at Miami



and Bosworth in Missouri. The funeral services were conducted by Burris A. Jenkins, of Linwood Blvd. church, Kansas City.

Facts and Figures from Disciples' Fields**EVANGELISTIC MEETINGS.**

Seattle, Wash., First; Dr. I. N. McCash, evangelist; continuing.

Abilene, Tex., R. D. Shultz, evangelist; continuing.

Hutchinson, Kans., K. F. Nance, pastor; E. E. Violett, evangelist; 45 accessions; continuing.

Havana, Ill., R. E. Henry, pastor and evangelist; continuing.

Belleville, Kans., John G. Engle, pastor and evangelist; continuing.

Wellington, Kans., H. W. Hunter, pastor and evangelist; continuing.

Falls City, Neb., Fife Evangelistic Company; closed.

Pattonsburg, Mo., Geo. Finley, evangelist; 60 accessions; continuing.

Gentry, Mo., R. B. Havener, evangelist; continuing.

Hubbard, O., Central; Geo. F. Crites, pastor and evangelist; continuing.

Zanesville, O., Hugh Wayt, pastor and evangelist; continuing.

Glenwood, Mo., A. B. Book, pastor and evangelist; continuing.

Maryville, Mo., Robert L. Finch, pastor; Chas. A. Finch, evangelist; continuing.

Rock Island, Ill., Memorial; M. E. Chatley, pastor; John T. Houser, evangelist; continuing.

Mineral Ridge, O., W. E. Harlow, evangelist; 50 accessions; continuing.

Wellington, Kans., Homer E. Moore, evangelist; continuing.

Mt. Carmel, Ill., W. R. Cady, pastor and evangelist; 25 accessions; continuing.

Louisville, Ky., Parkland; Delaware W. Scott, evangelist; continuing.

Jonesville, Ind., F. Davis, evangelist; continuing.

Hartsville, Ind., E. V. Pettus, evangelist; continuing.

Independence, Mo., O. E. Hamilton, evangelist; closed.

Flora, Ill., C. W. Marlow, pastor; F. A. Sword, evangelist; Howard Goodpastor, singer; 41 accessions; continuing.

Hermon, Ill., H. F. Kern, pastor; Harold E. Monser, evangelist; closed.

McLean, Ill., F. Lewis Starbuck, pastor; F. B. Thomas, evangelist; 141 accessions; closed.

Indianapolis, Ind., Seventh; Clay Trusty, pastor and evangelist; 82 accessions; closed.

CALLS.

I. B. Thompson, from Campbell, Mo., to Water street, Atchison, Kans.

John G. Engle, to Belleville, Kans.

James Vernon, from Henderson, Ky., to Painesville, O.

Horace Kingsley, to Mt. Sterling, Ky.

W. L. Karnes, to Cookeville, Tenn.

D. F. Cross, from Greensburg, Kans., to Langdon.

J. D. Garrison, from Ft. Collins, Colo., to Amarillo, Tex.

D. R. Moss, from Lock Haven, Pa., to Beaver Creek, Md.

J. W. Walters, from Nevada, Mo., to Rich Hill.

Ira C. Smith, from Jacksonville, Ill., to Dana.

J. Newton Cloe, to Bowen, Ill.

RESIGNATIONS.

M. Moore, Kearney, Mo.

E. G. Prewitt, Winchester, Ill.

Buffalo Happenings

In Richmond Ave. church, Buffalo, John P. Sala has just finished a series of evangelistic meetings with 45 accessions. Being new to the field, he felt this would be a quick and efficient way of getting acquainted with its problems and opportunities. He was assisted by Jack Lewis, with his strong tenor voice. Mr. Lewis holds his audiences with the great solos of the masters. He is pronounced by Mr. Sala to be an ideal man for a city church.

R. S. Ferrall and his people of Central church will hold a short series of evangelistic

meetings, closing Easter Sunday. They are getting ready to build a \$70,000 structure. The Disciples are a live people in this near eastern city.

Harris Miller, at Riverside church, is enjoying the fruits of three years of hard labor in a great Bible school and a church numbering over two hundred. This congregation is planning a large addition to its building.

It is rumored that another Ohio preacher will join the ranks of the Buffalo Disciples within the next month.

National Benevolent Association Notes

The main portion of the new Kansas City Hospital, costing about \$200,000 is nearing completion. This noble structure is a thing of beauty and will be an invaluable asset to the Disciples of Christ through the ministry of healing it will render.

The family of the Juliet Fowler Home for Children expects soon to occupy the beautiful, modern building that is being completed and will accommodate 100 children. Orders have been placed with a St. Louis firm for

furniture of the latest approved models for this home.

The National Association has a fine line of cantatas and other attractive free literature ready for Easter celebration on behalf of the widow and the orphan. These cantatas include: "Open Doors," (now on the press); "Loving in Deed and in Truth," (1914); "Easter Gifts and Gratitude," (1912); "Resurrection Rays," (1914); "The Garment of Praise," (1914).

Jas. H. Mohorter.

A Compliment for Chas. Reign Scoville.

Chas. Reign Scoville held union evangelistic services at Aurora, Mo., some time since and he is in receipt of a letter from the mayor of that city, Larry Brunk, which that mayor has also published, expressing the appreciation of the mayor for the work which Mr. Scoville had done in the community. Mr. Brunk says: "You have done so much for Aurora that I feel obligated to make acknowledgment of it in a manner which will show my appreciation. You have accomplished the superhuman task of bringing the people of this city together, of unifying them, of spreading broadcast a feeling of brotherly love which has not existed for many, many years. I just wanted to let you know how I feel about your great meetings, and to express the heartfelt wish that your success at Akron and wherever you go shall be at least as great and inspiring as it was in Aurora of the Ozarks. And I must not neglect to remind you that for almost a month there has not been a single arrest made in this city, so universal was the spiritual influence felt by all classes."

What Is the Second Death?

J. R. Perkins is preaching to large audiences at Sioux City, Iowa. On a recent Sunday, he discussed the theme, "The Church That Escaped." In treating the subject of the "second death," he said: "The modern man has no fear of the orthodox hell, but he does fear that he may not attain God. This is not quite so abstract as it would appear. For to attain God is simply to reach the heart of the supreme good. The full horror of losing God dawns upon us, and to lose Him is the second death. In a word, the fear is before us of not being worthy of His presence, not that we shall be pushed rudely from His presence."

Mrs. Elizabeth Ross Ill.

Mrs. Elizabeth Ross, who is known affectionately by hundreds of C. W. B. M. women as "Mother Ross," and whose son has devoted his life to the work in Liberia, has been traveling up and down the country giving addresses on the work of the C. W. B. M., and more especially upon the work in Liberia. Her engagements have worn her out and she has fallen ill, being compelled to return to her home at Canton, Mo., and recuperate. Her son, Emory Ross, is on furlough in this country at the present time and is speaking in a number of churches.

Display Ad Fills Church.

C. J. Miller of Greeley, Colo., has been experimenting with display advertising in the local papers. A recent sermon on the future life was announced in this way and the evening audience was nearly doubled, filling the church auditorium.

Brite College of the Bible Improves.

The new building for the Brite College of the Bible, operating in connection with Texas Christian university at Fort Worth, Tex., was dedicated on Feb. 8. Carey E. Morgan, president of the American Christian Missionary Society, was present and spoke. In the afternoon, each of 400 students and faculty members planted a tree he had donated toward the adornment of the campus. This is the school made famous by the adoption of a creed for the board of trustees a year ago.

Edifice is Rededicated.

New Market, Ind., congregation has rebuilt its church home and made it quite modern in appearance. The rededication occurred on Feb. 7. The pastor, W. O. Hendrick, spoke at the dedicatory services, and Mr. Johnson, who was pastor thirty-one years ago, was present to assist. Five hundred dollars was needed and the full amount was raised in a few minutes.

Organize a Family Altar League.

A part of the activity in the special services in Norwood church, Cincinnati, will be the organization of a family altar league and it is hoped by the pastor, C. R. Stauffer, to secure the co-operation of one hundred families in the league before the meetings close. The pastor received a visit from his old school friend of Eureka college, Emory Ross, on a recent Sunday and they had a pleasant conference over the work in Liberia.

New Parsonage in Jacksonville, Ill.

Central church, Jacksonville, Ill., has decided to build a parsonage this coming summer. Two bequests have been left the church which have provided the required amount of money which is six thousand dol-



Rev. M. L. Pontius, whose church at Jacksonville, Ill., has recently received bequests amounting to \$6,000.



Rev. W. G. Loucks, whose church at South Akron, O., has taken his men's large class amounting to \$6,000 to a local theater.

lars. A lot has been bought in a desirable locality and the work will go forward soon. The pastor, M. L. Pontius, arranged a surprise for his board members recently. The wives of the board members assembled secretly at the church and while the board was in session, prepared a fine luncheon, the ladies demonstrating thoroughly that they can keep a secret, especially when several of them are in together to help.

Chas. Traxler is Married.

Charles Traxler, who has rendered tireless service on an important committee of the Disciples Publication Society, and who is so

well known and trusted in Akron that he was given charge of the temperance forces in the recent campaign, was married on December 12 to Mrs. Olive Hibbard. Theoretically Mr. Traxler is retired from business, but he has bought three fruit farms adjoining each other, which help to occupy his time. He is prominent in the work of the large church in Akron.

Pastor Wants a Chamber of Commerce.

T. W. Bellingham, of Benton Harbor, Mich., gave a Sunday evening address not long since which he called his "Booster sermon." He advocated the organization of a chamber of commerce in Benton Harbor to push the interests of the city.

A New Edifice in Florida.

Daytona, Fla., church has built a new edifice which will nicely equip the congregation for its work. The dedicatory exercises were held on February 28 and Geo. L. Snively was master of ceremonies. S. L. Jackson is the pastor.

Good Work at First Church, Bloomington, Ill.

First church of Bloomington, Ill., has issued its annual report for 1914. The church raised for local expenses last year \$9,000 and for missions and benevolence \$1,341.38. The membership of the church is reported on the basis of actuality, and does not include the non-resident and "dead" members. There are 1,185 members who are reasonably active in their church relationships.

Farmers' Institutes in Churches.

All over the country the churches are opening their doors to the farmers to relate religion more closely with agriculture. A farmers' institute was held on Feb. 2 at Fillmore, Ind., church. Another was held at Allensville, O., on Feb. 10 and 11.

News from the Foreign Society

In a recent letter from one of the missionaries in China, he says, "We are feeling the terrible depression of this appalling war in Europe. Imagine preaching the gospel of the Prince of Peace to the Chinese at this time when almost all of the so-called Christian nations are bending every effort and energy and thought to devising all the more effective means of slaughtering each other's people. The horror of it sets like a pall over the thought of Christian people everywhere. I believe it is going to force us as missionaries to a deeper and truer interpretation of the mission and message of the Master."

During January 156 churches made offerings for foreign missions, a gain of 11 churches over the corresponding month of 1914. They gave \$4,133.8, a gain of \$581.81.

D. O. Cunningham, of Bilaspur, India, writes that a letter from Harida states that the Indian brethren gave up the usual Christmas dinner and took an offering for the work of the foreign society. They dispensed with their usual Christmas tree and took an offering to be used in buying New Testaments for the Belgian soldiers. They are trying to train these new churches that Christmas is a time to give rather than to receive.

Dr. A. L. Shelton writes: "I expect to be gone all of January in an itinerary trip about 200 miles to the south."

News comes that there have recently been five converts in the Agricultural Department in the University of Nanking. One of them is Chang Chien, Jr., who is nephew and heir to the Minister of Agriculture and Commerce, and who is at the head of the Chinese cabinet. This young man and his uncle live at Nantunghow where we have a mission and where his uncle is doing great things socially and industrially for the Chinese people. The influence of the conversion of this young man on our work in Nantunghow can hardly be measured.

R. A. Doan, who is a member of the Commission of the Foreign Society, was so impressed with the need in China that on the urgent request of the missionaries there he has stayed several months longer in that field. He is now holding evangelistic meetings through an interpreter and organizing

Bible classes in all the mission stations. Missionary C. H. Plopper writes that in his recent meetings in Nantunghow, Brother Doan had one thousand people a day in the Buddhist temple. It was very cold and he had to speak with his overcoat on, but this did not keep the crowds away. At the close of the meeting sixty men were organized into a Bible class to study Christianity. The leading officials and business men of the city were at the meeting and several of them on the platform. A number of these men spoke to the crowd telling the people that the words Dr. Doan was saying about Christianity were true. The opportunities in China today are wonderful.

Secretary Stephen J. Corey is addressing a number of churches and groups of ministers in the important centers. He is being heard with interest and real enthusiasm. He has a fresh message concerning the situation in the far east and he stirs the people whenever he speaks. The full report of the Commission will be found in the March number of the Missionary Intelligencer.

Two friends of the society have recently offered to support a new missionary in China.

The churches in Keokuk county, Ia., will provide the salary of three missionaries and half salary for another missionary. Delta is in the Living-link rank, as is Keokuk, Ia. Keota will give \$300 and the other churches of the county, as Sigourney, North English, Hedrick, and What Cheer will make up the remainder.

T. A. Young, of Fukushima, Japan, writes: "The church here observed the world-wide week of prayer. The average attendance was twelve adults. A splendid spirit characterized all the meetings. All departments of the work are flourishing. The English Bible class had an attendance of 37 last Sunday. I have been asked to teach in the Fukushima Middle School for boys. This is a good opening for work. There were two baptisms reported from Yonezawa. We are planning for a fruitful evangelistic meeting in the spring. The Fukushima church and pastor ask for the prayers of the American brethren in their work."

A. McLean, president.

Masons Banquet Minister.

The Freemasons recently initiated Walter Scott Priest at Wichita, Kans., and after the pastor had been given all the thrills, the men of Central church who were Masons got up a dinner in honor of Mr. Priest. The table was in the shape of a cross at the head of which the minister sat. The lodge officers and city ministers were present and Mr. Priest made a very effective address.

Chautauqua Circuit Takes Minister.

A. E. Cross, of Clinton, Ind., has been called by the Redpath Lyceum Bureau to give all his time to Chautauqua and lyceum work at a flattering salary.

Fifty-four Years a Preacher.

J. W. Love who makes his home at Columbus, O., recently celebrated his seventy-third birthday and the church there invited him to preach. It is fifty-four years since he first entered the ministry.

School Secures New Trustees.

The Bible College of Missouri, operating near the state university at Columbia, has been securing some new trustees. One of the latest to be added to the board is Robert Graham Frank, secretary of the general convention and pastor of Liberty church.

First Church, Kansas City, Dedicates.

The new building of First church, Kansas City, where W. F. Richardson is pastor, was dedicated on February 28. The day was also observed as "home coming day" for all the old members. This down-town church has been a feeder for all of our churches in Kansas City and the present building was erected to replace one destroyed by fire last year. Dedication day also marked the beginning of a series of evangelistic meetings held by the pastor.

Moving Picture Announcements.

Sterling Place Church, Brooklyn, is fortunate in being near the central offices of some of the largest film companies in the country. This church uses the stereopticon as an institutional feature and recent evenings were given to pictures of Lincoln and Washington. On a recent Sunday evening, the pictures set forth the story of Elisha and the Shunamite woman. The pastor is M. M. Ammunson.

A Year's Work at Sikeston, Mo.

J. B. Lockhart is pastor at Sikeston, Mo. There is a new church building in this town nearing completion which is costing nearly \$15,000. The present membership of the church is 77. The church raised and disbursed last year \$5,378.69.

County Superintendent Is Ordained.

James W. Hays has been a teacher in Kansas for fifteen years. He is now serving his second term as county superintendent of schools. He was ordained to the ministry on January 31, at Pleasanton, Kans. He is preaching for several small congregations and is doing a very acceptable work.

Good Work at North Park, Indianapolis.

North Park church, Indianapolis, once had as pastor, Austin Hunter, and now has E. L. Day. This church reports that \$6,628.28 was raised for all purposes last year, of which \$706.75 was for missions and benevolence. There were 77 accessions, and 26 were by confession of faith. There are now 400 active members. The pastoral activities the past year include 90 sermons, 97 special addresses, 1,200 calls, 28 funerals and 13 weddings. L. E. Sellers, of Logansport, has recently conducted evangelistic meetings in this church. These have added 75 new members to the church. These are not included in the above annual report.

Linen Shower at College of Missions.

February 12 was the day of the annual linen shower at the College of Missions. The auxiliaries of Indianapolis had their women pack lunches and the Downey avenue church served coffee to all. The women provided a considerable quantity of linen for the school which was much appreciated.

State Convention in the Ozarks.

The Missouri state convention will be held in June this year in the Ozarks. A strong

program committee has been named, composed of L. J. Marshall, W. A. Shullenberger, George A. Campbell, and F. L. Moffett. The convention will be at Springfield.

Stereopticon Slides of State Missions.

C. W. Cauble, state secretary of Indiana, has prepared a stereopticon lecture on state missions, probably the only one in the brotherhood. He has a hundred pictures on Indiana work and will give the lecture fifteen times in the near future while traveling with Melnotte Miller in the southwestern district.

Debate and Oratory at Butler.

Butler College has a heavy schedule for debate and oratory this year. On February 26, Myron Hughel represented the college at the Indiana Intercollegiate Oratorical Contest at the German House. On April 9, Butler will debate with Wabash College on the question of government ownership and operation of public telephone and telegraph lines.

Annual Dinner of New York Disciples.

The Disciples of New York held their sixteenth annual dinner and business meeting



Rev. Finis Idleman, of Des Moines, who recently addressed New York Disciples on "The Invincible Kingdom."

under the auspices of the Disciples' Missionary Union on February 9. M. M. Ammunson spoke on "Disciples' Missionary Outlook." Finis Idleman of Central church, Des Moines, was in the city and made an address on "The Invincible Kingdom." Dr. Thomas E. Hall of Union Theological Seminary, spoke on "The Mind of Germany."

City Treasurer Will Preach.

J. Floyd Miles, city treasurer of Des Moines, who recently united with University Place church with his wife, has gone right to work in his religious life. After a few prayer-meeting talks, he volunteered to go with a "gospel team" to Winterset, Ia. In six addresses in different churches recently, he has had fifteen come forward to make confession of faith.

A Jewish Disciple Preaches.

O. G. White, state secretary of West Virginia, has been working in Parkersburg, where he has held evangelistic meetings in Newport Mission which is conducted by First church. This mission has been under the leadership of Charles Friedlander, a converted Jew. There were twelve confessions of faith in the meetings, Mr. Friedlander co-operating to make the meeting a success.

Levi Marshall Has Been Ill.

Levi Marshall, pastor at Nevada, Mo., has been seriously ill with typhoid. During his illness, his pulpit has been supplied by H. M. Barnett. Mr. Marshall is now sufficiently recovered to be back in his pulpit again.

Miss Mattie Pounds Goes to the Orient.

Miss Mattie Pounds was for many years superintendent of the Junior work of the C.

W. B. M. She will go to China in June to spend a year in visiting mission stations in the orient.

Many Improvements at Macon, Ga.

Macon, Ga., church, of which LeRoy M. Anderson is the minister, has made a number of changes in its building and equipment which are to cost a total of fifteen thousand dollars. A pipe organ and a heating plant have been put in; the basement has been fitted for graded Sunday-school work, and a church printing plant has been installed. On January 30 the last money necessary to pay for these improvements was raised.

Annual Report From Brilliant, O.

Brilliant, O., church has issued an annual report which states that the accessions by confession of faith last year were 33. There was raised in all departments \$1,706.67. The minister, Chas. C. Wilkinson, reports 149 sermons, 2 series of evangelistic meetings, 8 anti-Catholic lectures, 8 funerals and 246 calls.

Son of D. R. Dungan Preaches.

Some people have the idea that a preacher's son never preaches, which is of course far from the facts. D. G. Dungan, son of the veteran preacher and teacher, D. R. Dungan, is preaching regularly. He recently held evangelistic meetings in Fayette county, Ind., and 44 were received into the church through his ministrations.

A Year's Work At Chillicothe, O.

Chillicothe, O., church where Ferd F. Schultz is minister, reports 150 accessions last year, mostly by confession of faith. The church raised \$1,500. The Bible-school attendance was three times what it was the previous year. The young men have furnished a room in the basement of the church for their own use.

Dr. Ainslie Writes On World Peace.

The newly-formed Church Peace Union is already issuing pamphlets, and the third of this series is a ten-page document by Peter Ainslie of Baltimore on "The Scourge of Militarism." Mr. Ainslie heads the list of trustees for this organization.

Mr. and Mrs. Rice Reach India Safely.

A member of Lincoln, Neb., church has received a letter from Mr. and Mrs. Ray Rice, written as they were passing through the Suez canal. They make reference to their experiences on the island of Malta and connect it with the story of Paul. The Foreign Society has received a cablegram saying that they reached India safely in spite of the hazards of the war zone. They are just beginning their missionary career.

Pastor Helping Missions.

A. H. Moore, of Tipton, Ind., in addition to his church work, is delivering an occasional lecture in behalf of foreign mission work, using curios and stereopticon slides to illustrate his address.

An Interesting Church.

The morning attendance of Ann Arbor Mich., church has increased fivefold in two years and the congregations have people of all creeds in them. The congregation frequently has three non-members for every member. It is said that it is not infrequent for the church to have more men in attendance than women. New members have been received every Sunday for seven-teen consecutive Sundays.

Death of E. A. Carey.

E. A. Carey was moving from his former charge at Mt. Pleasant, Ia., to Memphis, Mo., when he was suddenly taken ill. He was at the home of a daughter in Illinois when he died.

Lectures at College of Missions.

The College of Missions at Indianapolis has had a course of lectures which were given in Graham chapel, February 22-25. The lectures were given by Rev. Arthur Judson Brown, D. D., secretary of the Presbyterian Board of Foreign Missions. He is the author of several well-known missionary books, among them "New Forces in Old China."

Christian Church Day at Exposition.

Christian Church day at the Panama Exposition at San Francisco will be July 27. The International convention at Los Angeles closes on July 25 so that one may conveniently attend both meetings. A program will be given in one of the exposition buildings on a day yet to be announced.

Disciples Represented in Lesson Committee.

The International Sunday-school lesson committee always has two Disciple representatives and at the present time these are Prof. Walter S. Athearn and Dean Hall L. Calhoun, the former of Drake University, and the latter of the College of the Bible, at Lexington.

University Place Church, Des Moines, Grows.

University Place church of Des Moines, where Charles S. Medbury is pastor, had nearly three thousand active members at the beginning of the present year. January 1, 1914, the total membership, counting resident, non-resident and student, was 2,766. During 1914 there were received by confession of faith and baptism 219, and by letter and statement 151; roll corrections added 3, making a total of 373. During the year the church has granted 119 letters, 11 have transferred their membership without taking letters, 17 names have been placed upon the reference roll and there have been 19 deaths, making a total loss from the membership roll of 160, and leaving the aggregate membership January 1, 1915, 2,973. The total receipts in 1914 were \$14,930.01. The church gave a total of \$3,089.21 to missions, distributed among the great enterprises of the church. One thousand dollars of the missionary money was given to the Foreign Christian Missionary Society. The pastor in his annual reports hints at his desire for a great new church building which will properly house the activities of the Sunday-school, and provide room for social and institutional features of the work. During the coming year, this matter is to be considered by the membership and it is hoped that a plan may be evolved.

Pythian Lodges Go to Church.

The three Pythian lodges of Shreveport, La., went to church on a recent Sunday and listened to a sermon by C. L. Jones at Central church. The pastor is a member of the order.

Pastor Reconsiders Resignation.

C. C. Cline resigned his pastorate at Pine Bluff, Ark., but a petition with numerous signatures was presented to him and he was induced to stay. He had expected to accept another call.

Pastor Wants Penny Rides.

John L. Brandt, of First church, St. Louis, has offered to be one of twenty men to finance a bus line in St. Louis that will have a graduated fare from a penny up according to distance traveled. He proposes that the busses shall be double deckers carrying 48 passengers.

Pastor Talks on Poison.

Earl Wilfley, Washington, D. C., delivered several Sunday evening addresses on poison. The subjects were "Poison in Speech," "Poison in Printer's Ink," and "Poison in the Field."

Women Equip Hospital Ward.

The Federation of Women's Bible classes of churches in Jackson county outside of Kansas City, Mo., has voted to raise five hundred dollars to equip a ward in the new Christian hospital that is being erected in Kansas City. Mrs. E. V. Buchanan, of Independence, is president of the federation.

Pastor Considers Housing Problem.

Housing in Arizona may not seem an urgent problem, but the churches in that state are not indifferent to city problems. Claude E. Jones, pastor of Phoenix church, recently delivered a stereopticon lecture on "Where the Other Half Lives," in which the conditions in the various large cities were examined.

Invites Newspaper Men to Hear Him.

B. S. Ferrall, of Central church, Buffalo, has planned a Sunday evening service for

the newspaper men and he will deliver an address on "The Power of the Modern Daily."

Twenty-five Years of History.

South Broadway church, Denver, celebrated twenty-five years of history late in February. This work began in a tent under the leadership of William Bayard Craig. Fourteen years ago B. B. Tyler became pastor here, and through his efforts a ten thousand dollar debt was paid off and a three thousand dollar organ was installed. At the anniversary services, Ben. C. Hilliard, congressman-elect, spoke on the history of the church. It is stated that 6,000 people have been members of the Sunday-school of this church during its short history and that the present membership is 600. These facts indicate something of the transient character of city population.

Big C. W. B. M. Day Offering.

C. W. B. M. Day was observed at University Place church of Des Moines recently. Mrs. Elizabeth Ross of Canton, Mo., and her son Emory Ross, missionary in Liberia, were present and they presented the cause of Liberia so effectively that the C. W. B. M. Day offering amounted to five hundred dollars.

Iowa State Society Has Money.

The state organization in Iowa has \$65,000 in permanent funds and annuity funds, with about half of it already productive for the society. There are 108 churches that have made the offering this year. Three hundred churches did not co-operate.

Long Beach, Cal., Calls Pastor.

Long Beach, Cal., church is the leading church of California in point of missionary offerings. F. M. Rogers is retiring from the pulpit of this church and the pulpit committee has called George B. Taubman, of Tulsa, Okla. Mr. Taubman and Mr. Rogers were classmates at Transylvania university in their student days. Mr. Taubman has not announced his decision with regard to the call of the coast church.

T. L. Lowe Will Remain in Columbus, O.

The report that T. L. Lowe is leaving Columbus, O., was in error. He is happy in his pastorate at West Fourth Avenue church and intends to go right on with it. Euclid Ave., St. Louis.

California Convention at San Francisco.

The state convention of northern California will be held in San Francisco July 28 to August 1, in the Civic Center Hall. The exposition director of congresses will furnish the hall free. The convention will hold only morning sessions, leaving the visitors the afternoon and evening free to go to the exposition.

Dormitory in Oklahoma Church.

D. A. Wickizer, state secretary in Oklahoma, recently visited Norman, where the state university is located and observed that the community needed church buildings. Accordingly he led in a building enterprise which provides an auditorium of 700 opera chairs, and on the third floor of the building a dormitory for university students.

Methodist Minister Becomes Disciple.

Geo. E. Glasspool has recently united with Anona, Tex., church. He was formerly a minister in the southern Methodist church, having been educated at Vanderbilt University. For the past two years he has been in secular work. He will probably begin an active ministry at an early date among the Disciples.

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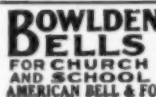
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IMPORTANT TO CHICAGO DISCIPLES.

The annual Sunday-school meeting of Chicago Disciples will be held at Jackson Boulevard church Monday evening, March 8; officers, teachers and others interested in this work are invited to be present.

Supper will be served at 6:30 p. m. by the Ladies of Jackson Boulevard at 35c per plate. All who can are urged to come early for the supper.

The program will include music, recitations by one or more of Basil S. Keusseff's children, and an inspirational address by Myron C. Settle, who is now in charge of the religious educational work of our people in Gary, Ind.

A special feature of the evening will be Departmental Conferences in which officers, teachers or workers can discuss or hear discussed the problems or questions of peculiar interest to their own work or department. This will be of inestimable value.

O. A. Rosboro.

In and Around Chicago

Edgewater church, which was recently organized, is operating with such supply preachers as it can secure. Among those who have preached to the church recently is J. C. Hill, who was once a minister among the Cincinnati Disciples, but is now in secular business in Chicago.

Austin church, where A. R. McQueen ministers, has been having a good ingathering this winter. There have been 32 accessions in 20 weeks. No evangelistic meetings have been held and the church does not plan to hold any this spring. The Sunday-school is larger than in some years past.

Evanston church has kept accurate statistics on church attendance for a number of years. The Sunday morning attendance for February increased twenty per cent over February of last year, though last year's record was inflated by the Go-to-Church Sunday movement. The evening services this year increased forty per cent.

Austin Hunter has been preaching a series of sermons on "The Happy Home." February 28, the subject was "Getting Married and Staying Married." The remaining subjects in the series are "Grumbling Husbands," "Nagging Wives," and "The Unmarried." There were two accessions to the church on February 28.

Lloyd H. Miller of Akron, O., has been called as pastor at Metropolitan church, and he will assume active charge of the work on April 1. He succeeds John D. Hull, who left that field last summer.

The Sunday-school forces of Chicago will meet at Jackson Boulevard church, Monday evening, March 8, at 6:30, for dinner and there will be a varied and interesting program. Among other events, Myron T. Settle of Gary, will speak on "The Gary Plan."

The University of Chicago Press has reprinted from the pages of the Classical Journal in pamphlet form an address de-

livered by Dr. Roy C. Flickinger at the Classical Association of the Middle West and South last year, on "The Influence of the Festival Arrangements Upon the Drama of the Greeks." This paper will be incorporated in a volume to be issued by the University Press soon called "The Greek Theater and Its Drama." Dr. Flickinger is associate professor in the classical department of Northwestern University and is an elder in Evanston church.

Herbert L. Willett spoke to the ministers on March 1.

At a recent joint meeting of the American and the Western Philosophical Associations at the University of Chicago, Prof. Ellsworth Faris delivered an address on "The Injustice of Punishment."

The Easter Offering for Benevolence

The new year has brought many blessings to us, to our homes and to our association, for which we are deeply grateful. There are friends who constantly remember the needy ones for whom the association cares, and who send their help, contributions every month, or several times during the year. Then there are others who wait till Easter to help their Sunday-school in its effort to reach its apportionment or to ambitiously do even better. How anxiously we, who are now in the midst of the strenuous Easter campaign, will await the result of this year's appeal.

Since 1893 the National Benevolent Association has been asking our churches, through their Sunday-schools, at Easter to provide it with the means to assist in caring for the poor and needy, the sick and afflicted, as our Lord enjoins; and each succeeding year, as the brethren have become acquainted with the work, the Easter offering has increased until last year it reached a little over \$25,000 when it was finally all in.

Debate on Army and Navy.

The men's club at Mr. Vernon, Ill., church had a debate on a recent evening on the subject, "Shall the United States Increase Its Army and Navy?" The subject was argued pro and con by several speakers, but the decision of the judges was in favor of the negative. There were several musical numbers on the program and the pastor reviewed the recent events of the war.

Royal Order of Hobgoblins.

The young men of First church, Youngstown, O., had a social evening recently and a part of the entertainment was a fictitious initiation into the "Royal Order of Hobgoblins." The socials of the young men have been on unique lines and have been largely attended.

A religious paper called Good News has been established in the island of Borneo.

And now for the twenty-second time we appeal to you, our co-workers, to do the very best you can to raise the amount we, your servants in this work, so badly need to carry on the work in a manner creditable to our Master. Several of our homes are in great need of better equipment, all of them need much for their daily support. We depend very largely on our Easter offerings to supply this support. It is the bread and butter fund for our hundreds of wards. Dear friends, do not fail these helpless ones now. Can you not, will you not, try to double your offering? Remember our Master said, "It is not the will your Father, which is in heaven, that one of these little ones should perish."?

Write today for free Easter supplies in quantities—cantatas, coin envelopes and new illustrated announcements.

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